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EXTRACTS FROM THE JOURNAL OF MESSRS.
ALLEN AND READ WHILE ON A TOUR IN
THE DECCAN.

THE following are extracts from a journal of Mr. Allen, while on a tour in the Deccan, in October and November, 1831. His objects were to attend as a delegate from the Bombay mission, the meeting of the Bombay Missionary Union, which was held in Poonah—to make inquiries for the most eligible situation for a new station—to preach the gospel and distribute tracts in a portion of the country, but little traversed previously by missionaries. He was accompanied by Mr. Read.

The Deccan, or the country of the south, is an extensive territory of Hindoostan, bounded north by the river Nerbuddah, south by the Kistnah, extending across the peninsula from sea to sea. During the reign of the great Mogul Aurungzebe, in the latter half of the seventeenth century, this country was annexed to the kingdom of Delhi, and divided into seven governments—Candeish, Ahmednuggur, Berhampour, Aurungabad, Hulbenga, Bejapore, and Hyderabad, and contains 60,000 square miles, and eight or nine millions inhabitants.

Oct. 26, 1831. Having previously made arrangements for making a tour of several weeks in the Deccan, we embarked this morning in a small covered boat for Panwell, a large village twenty miles nearly east from Bombay on the way to Poonah. We expected to reach Panwell before night, but light winds and strong currents made our progress slow, and a little before sunset, while yet four miles from the usual landing place, the boat-men begun to take down the sails, and, throwing out the anchor, said, "We must remain here until the next tide." This news was quite unexpected to us, and we began to urge them to proceed, but a view of the channel soon convinced us that

this was impracticable, and so we began to prepare for passing the night in the boat. This we were enabled to do more comfortably than we at first expected, though not without suffering considerably from the cold wind blowing from the mountains, and from the chilling fogs from the low ground near the river.

27. Panwell.—Arrived here early this morning and stopped at the government bungalow. After resting a short time, we went into the village to examine the school which was established here some years ago. The teacher is a Jew and the school is supported by a society of ladies in Salem. We found the school in good order, containing sixty scholars, of whom one fourth part were Jews. Formerly the number of Jewish children was much larger. The decrease has been caused by the establishment of a school in the village for teaching the Hebrew language, to which most of the Jews prefer sending their children. This school we visited, and found 25 children, reading or rather chanting the Psalms of David in the Hebrew language. In this exercise they were occasionally joined by their teacher, a venerable looking man with a long beard, a loose robe, and sandals on his feet. There was something interesting in seeing these children chanting the Psalms which were sung by their ancestors in the temple of Jerusalem nearly 3,000 years ago. In this village are good houses inhabited by Jewish families. In their complexion as well as in their general appearance and domestic habits, they differ but little from the Hindoos. They have no synagogue, and previous to the establishment of the last mentioned school, they had not, as far as we could learn, any religious service on the Sabbath. They now meet in the school-room, every Saturday, (which is still the Jewish Sabbath,) and the teacher reads out of Moses and the prophets.

28. Having made arrangements for the transportation of our baggage to Poonah, we left Panwell early this morning and rode twelve miles to Chowk, a village containing 150 houses. As the men had generally gone

into the fields to their labor and the heat of the sun rendered it dangerous to be exposed, we saw but few people here to converse with them. As soon as the heat had abated we rode twelve miles further to Koopoolu, a village at the foot of the Ghaut mountains.

This village was found to be an important place, as it was a kind of general resting place for native travellers. Not less than 1,000 had stopped to pass the night. At this place they found a Hindoo devotee—a class of people who travel about the country in a state of almost entire nakedness, their hair being generally long, disshevelled, and filled with ashes. It is considered as a great merit to give alms to them.

Oct. 29. Leaving the village, we began to ascend the mountain usually called the Pahore Ghaut. The whole length of the ascent is more than three miles. The road is very winding, made so in some places to diminish the steepness of the ascent, and in others to avoid the deep ravines which are frequent on the sides of the mountain. This road, which was an exceedingly difficult and expensive work, was built by government. Near the top of the mountain, the western prospect is very extensive as well as singularly grand and beautiful, including a large part of the valley through which we had passed the day before, with many mountains terminating in high and inaccessible peaks, and beyond all, the ocean apparently blending with the clouds, was distinctly visible. Soon after reaching the top of the mountain, we came to the village of Kundalla. This place is celebrated for its salubrity and is often resorted to by invalids from Bombay and other places. Leaving this village we rode to Kurlu where we passed the Sabbath. On our way we passed several large droves of bullocks loaded with various kinds of merchandise. This is here the usual mode of transportation. The common load of a bullock is 160 pounds, and they travel twelve miles in a day. As the fields are open, having neither walls nor fences of any kind for protection, the bullocks frequently turn aside to graze to the great annoyance of their drivers and the cultivators. The droves often contain three or four hundred bullocks and they go to places four or five hundred miles distant. These large droves, however, are generally the property of different owners, who find it for their mutual advantage to associate together on their long journeys. We asked one man who had the care of part of a drove, to what place he was going. He said he was going to Nagpoor, and that it would require 45 days.

We arrived at Kurlu just in time to visit the celebrated cave near the village and which takes its name from it. Having procured a guide, we rode nearly two miles across a plain, and then leaving our horses

we ascended the mountain. We found the path very winding among rocks and brushwood, and the ascent to be longer and more difficult than its appearance in approaching the mountain indicated. We first came to a small temple of Maha Deo which serves as a kind of gateway to the cave. On passing through this temple we came in view of the portico of the great cave. Several natives here made their appearance, professing their willingness to show us the curiosities of this wonderful excavation. In the front of the portico but a little to the left hand is a large octagonal pillar surmounted by three figures of lions seated back to back. This pillar is five feet in diameter and must be nearly or quite fifty feet high. On the right and left hand of the entrance, are three large figures of elephants looking towards it with their heads, tusks and trunks, boldly projecting from the wall. The surface of the portico to the height of 10 or 12 feet, is wholly covered with images of different kinds, and all of very fine workmanship. Above these figures are two rows of windows on the front and on each side. The portico is nearly 50 feet long by 12 feet wide. The door or entrance is 12 feet wide and 18 or 20 feet high. The size and workmanship of the temple correspond to its external appearance. The length is 126 feet and the breadth is 46 feet. A row of octagonal pillars extend around the cave except on the front side. These pillars stand 10 feet from the wall. On the tops of these pillars are carved figures of elephants, two on each pillar and two figures of pennons highly decorated with crowns and garlands, &c., sitting on each elephant.

The following Sabbath, the missionaries passed at the government bungalow. On their return to the house from a short absence they found a "man possessed with a god," as it was termed—an individual resting on his hands and knees, writhing his body as if in agony, making strange gestures and uttering indistinct sounds. His assistance, it seemed, had been sought by a man, who had lost some property, and who had in vain tried to find it.

Oct. 31. Rode fifteen miles to Tullagaum, a large village containing by common estimation 1,500 persons. Just before reaching the village, we left the road to Poonah, and took the road to Joonnur, which is 45 miles distant in a northerly direction. While here we stopped in a small house, near a large tank outside of the village. This house which was open on one side, and partly so on the other and much filled with rubbish, was the usual resting place of travellers passing that way. We found only two schools in the village. One of them was taught by a young man of the tailor caste, and the other by an aged brahmin. The former received us very civilly and re-

quested a supply of books for himself and his scholars which he promised should be used in school by all who could read. The other teacher did not want any books for himself, nor was he willing that those under his care should receive any. Most of his larger scholars, however, came to our resting place, as soon as they were dismissed and asked for books with which we were glad to furnish them.

In the evening while walking in the village an unexpected incident brought us into the company of some of the chief men of the place with whom we had a long conversation on the evidence and claims of the gospel. They were very civil and on our leaving them they requested copies of the books we had with us, which treated of the subject of our conversation. While conversing with the people in another part of the village, an aged brahmin made objection to Christianity. He said it was a new religion; not near so old as Hindooism—that the English having got the government into their hands were wishing to introduce their religion and would perhaps succeed in doing it as all classes of people were becoming very wicked. He complained that the brahmins had lost their power (referring to the government which was formerly in their hands) and were fast losing their influence. He concluded by saying, "as our worldly hopes are now gone, we have only to be earnest in performing our prayers, rites, &c., with the hope of obtaining something better in the next birth." The people listened attentively in several places in the village, and we distributed a large number of books. An unusually large proportion of the inhabitants appeared to be of the brahminical caste.

[To be continued.]

AHMEDNUGGUR.

EXTRACTS FROM A JOURNAL OF A TOUR BY
MR. READ. FEB. 1832.

Feb. 23. Left Ahmednuggur this morning to make a short tour to several villages to the south and southeast. Babjee, our native brahmin convert, accompanied. Our object is to make known to these villages the gospel of Jesus Christ. None of these places we contemplate visiting, have ever yet been entered by a missionary. Oh, for the spirit of the great apostle to the Gentiles. Oh for the spirit of Jesus, to go with us. Felt this morning some true desire, I trust, that God may be glorified and the wretched heathen benefited by our contemplated endeavors to preach to them the Savior of the world.

Halted at Warlakee, a village ten miles south of Ahmednuggur. This contains four or five hundred houses. We passed a village on our way entirely depopulated—perhaps by some mortal disease—as the chol-

era, which cut off its inhabitants till only one or two were left to escape. This has been known in several instances in this country. Perhaps from some other cause.

We stopped at a temple of Hunamunt. The people soon guessed out our business, and one or two who had probably seen us, or heard of us at Ahmednuggur, inquired if we had books. About eleven o'clock the brahmins came to worship. Their daily routine of services here seems to be this; they first worship their God, pour water on his head, bathe his body, put red or yellow paint upon his forehead, breasts and arms, and frequently prostrate themselves for ten or twelve times quite to the ground before him. After this they go to a river or tank and bathe, then eat the principal meal. Except they bathe they eat not. The Hindoo sacred books prescribe a mode of life much more strict than this which they practice. The brahmin must rise long before the sun, go abroad into the field, wash his hands, feet and face, go to the river and bathe, all before sunrise. He must then worship his gods, read his shasters and meditate in private—bathe again at eleven or twelve—dine—and go to the business of the day. According to the Hindoo shasters, a brahmin must not eat any thing whatever till after 12 o'clock. He must bathe again at four or five in the afternoon. Although they hope by such works of the law to obtain forgiveness of sin, they are as you see far from keeping the law. Instead of bathing three times a day, and once before sunrise, they bathe no more than once and that very much when it suits their convenience.

The brahmins at first requested me to establish a school here. But when they learnt that the object of our schools is expressly to teach the Christian religion, they said no more about schools, and I left the subject to be considered by the common people, who have less interest in their system of error, and less hostility to the religion of Jesus.

25. Stopped at Balegun, a small village seven miles to the south. The people here suppose all Englishmen and white men to be in the service of government; and when they see them travelling they suppose them on government business. I asked if they knew on what business we had come. They said no, but they were ready to receive the hookum, or command. I told them I had no hookum from government, but had come to declare to them the command of Jehovah, who is far greater than any earthly king and to be adored above all that men call gods. They said they would hear; and accordingly sat down and listened attentively to the word of God for some time. During the six or seven hours we staid, the temple was for the most part of the time filled with people of different castes. The Mohas or lowest caste are not permitted to come into the temple. They

sat upon the steps without. If they enter, the temple becomes polluted. There are but two or three brahmins in the place, and those too ignorant and careless about religion of any kind either to fear any thing from another religion or to defend their own. Consequently all heard us with attention, and acknowledged the truth of what we said.

26. Mundagun contains 2,000 or 3,000 inhabitants. It is owned by a native prince. Came here last evening. Had prayers in our quarters this morning as usual. Several Hindoos, brahmins, and others were present. All was new and appeared strange to them. They rose in time of prayer, and gave profound attention. During the whole day, people of all classes came for books, and to hear what we might say of the new religion. Babjee and I talked alternately, and both quite expended our strength. A brahmin read nearly the whole of one of our tracts to the people. Though we here spoke of the truth with more plainness than we had before—and unhesitatingly told the people that they were trusting in a refuge of lies which would surely fail them at the last day, they heard us patiently and no one gainsaid. Such was the demand for books that our whole stock would not have answered it. No missionary had been here before, and no one seemed to know any thing about Christianity.

Went in the evening to see a large temple a few rods north of the village. As I was walking towards it two or three of the brahmins who had listened with much attention, and made many very civil inquiries, came to accompany me. They repeated what they had said before, that the word spoken to them, was true, and inquired in what part of Ahmednuggur we lived, saying they would call on us there. The temple is on the side of a hill. We ascended two long flights of stone steps and came first in a large yard in front of the temple. It is enclosed by a thick wall of hewn stone. The whole north side is taken up with cells or sheds built of hewn stone and brick, for the accommodation of devotees and strangers who came from a distance to worship. In the centre is a brick tower forty feet high, and eight or ten feet in diameter with a flight of winding stairs in the centre. From this yard or outer court, I passed through a large gate on the west into the inner court in front of the temple. I had just entered the gate when I saw four or five of the brahmins who a few moments before sat hearing the word of the true God, performing revolutions around the pimple tree, and bowing very obsequiously before an image which stood at the foot of it. This is a very common kind of worship in this region. They run round this tree one after another sometimes for hours. It is done to procure some particular favor from their gods. As soon as they saw me they ceased repeating their incantations, and one

after another made the best of his retreat. It is not, however, a common thing that they will desist from their worship, let who will be present.

The temple is built of elegant hewn stone, and is one of the largest and most expensive I have seen in India. The court, which is two or three hundred feet square, is surrounded by a thick wall which defies the ravages of time. On every side are rooms or cells for the accommodation of devotees or strangers. From this place I descended by a broad flight of stone steps which lead down through the south wall into a garden. This contains ten or fifteen acres of ground, is surrounded by a high wall, has a beautiful tank of water in the centre, and is covered by a variety of shade and fruit trees. The whole is a stupendous work and built at enormous expense. I am told it was built by a single brahmin, about a hundred years ago. It will remain for centuries to come, a monument of his folly, and of the depravity of man. As this will undoubtedly stand unimpaired when this heathen land shall be given to Jesus for his inheritance; looking through the eye of faith, I seem to see hundreds and thousands of the true worshippers of God ascending these lofty steps, and occupying this spacious place as a temple of the one living and true God.

In the evening of the following day, the 27th, passed two small villages, on our way to Merajgaum. The first was the most striking picture of poverty I ever saw. It contains forty or fifty huts, so low, small, and dirty as scarcely to be more than burrows in the ground. Many of these seemed to be quite forsaken and gone to decay, and none so comfortable that the poorest family in New England would think them habitable a single week. The people were at work abroad. Only one man, a religious mendicant, was to be seen. Poor as the people were, they had a temple, an idol, and this idle ignorant fellow who could not read, for a priest and spiritual guide.

The next village, though miserably poor, appeared so much better than the last as to wear somewhat the appearance of comfort. Some of the lower caste passed near where I sat down, but no one would stop. The brahmin of the village at length hearing that a *sahit* was sitting under the great tree where travellers halt, with a book in his hand, came to me. The people then lost their fears, and came and sat down before me. Here I reasoned with the brahmin for some time on the folly and sin of worshipping wood and stone; and exhorted the people to escape from a system of superstition which can only blind their eyes, but never save their souls. The brahmin plead in favor of Hindooism, the custom of their forefathers, the antiquity of their shasters, and the ignorance of the people. The latter is often adduced as a strong argument in favor of idolatry. The ignorant, say they,

must have something tangible on which to stay his mind while worshipping the invisible Jehovah.

27. Evening. Came to Merajgaum about five o'clock. The village contains 5,000 or 6,000 people. Stopped at the common resting place. There are in almost every village one or more of these resting places, called choudedes. These answer very nearly to the caravansaries spoken of in the western part of Asia. They are sheds open on one side, with walls of mud, flat roofs, and a hard earth floor. Here travellers stop at pleasure, cook their food, eat, smoke, sleep, and tell stories. These places are mostly built by some rich native, or at public expense, and are always open and free to all. I need not say they are not furnished, for native travellers need no furniture except a cooking vessel or two, and a cup to drink water from. These they always carry with them.

28. Most of the brahmins who came yesterday were shy of us to-day. Two or three came about noon, and brought with them a learned, proud gooroo, who evidently came to brow-beat and abuse us. I told him if he could use soft words, I would talk with him, but it was not our custom to rail and dispute with rancor. He became more calm. We then conversed for some time. At length I used with him the argument which I did with the people yesterday; and assured him that he must according to the confession of his own people seek some other refuge, or lose his soul. He rose and went away in a rage. His mind was doubtless irritated on this subject before he came. Many of the common people heard us gladly. We had promised to distribute what books we could spare, at three o'clock. Long before the hour arrived our place was thronged with urgent applicants. In a few moments we distributed nearly all our stock, reserving but a few for the villages we shall pass on our way home. Four times our whole stock would not have answered the demand. When we said, "we can give no more" they still pressed their applications.

We have not yet the happiness to know in this part of India, that these urgent applications for books are often or generally made on account of the religious truth which they contain. They are oftener made on account of the scantiness of books among the people—the demand for schools, curiosity, and perhaps a desire to get a book because another has got one. In either case we have reason to believe the books will be read, and therefore ought to rejoice that so wide a door is open to set religious truth before the people.

28. Evening. Rode to Goomerpi per a small village on our way to Ahmednuggur. The cultivators were just returning from the field. The herdsmen were driving their flocks into the village. Travellers

were unloading their beasts of burden at some resting place or watering them at some neighboring well. Here too might be seen the women coming with pitchers on their heads to draw, and Rachel's sheep and Laban's cattle coming to drink.

The sun had not yet set. The people seeing us disposed to talk with them soon gathered around us. We sat down upon the steps of the temple, without the walks, and there preached to them Jesus. Among some objections which as Hindoos they urged against Christianity was this common one, "*that a vast number professing to be Christians lead most ungodly lives.*" A humiliating truth which cannot be denied. Their rulers, they said were Christians, but many of them were living in the open indulgence of sins which are most expressly forbidden in the ten commandments which I had been repeating to them. Would to God, that it were not too true, that the world over, the ungodly example of men called Christians, is one of the most stubborn obstacles against the propagation of Christianity.

Returned home in the evening of March 1st much fatigued. Had been absent eight days—rode 90 miles—recruited my health—revived my spirits, visited sixteen villages, and made known the words of salvation to some thousands of deluded Hindoos. The bondage to which the people though willing slaves, and the tyranny with which brahmins lord it over the consciences of an ignorant and bigoted populace, never appeared to me so abominable as during this short tour.

LAST ILLNESS AND DEATH OF MR. HERVEY.

IN our last number, we noticed the lamented death of Mr. Hervey. In a moment, his toils for his perishing fellow-men were closed. Most impressively are his fellow-laborers reminded of the importance of effort while the day lasts, and of being also ready for the coming of the bridegroom.

Mr. Hervey was born on the 22d of January, 1799, at Kingsbury, Warren county, New York. He graduated at Williams College, in 1824. After leaving college he taught school in Blooming Grove and Albany, New York, for one year, and in the following year, performed the duties of tutor in Williams College. The three years succeeding, he spent in the study of theology in the theological seminary at Princeton, N. J. In the winter of 1823, while in his junior year in college, he was hopefully converted to God. The perusal of the life of David Brainerd first led him to consider seriously the subject of devoting himself to the foreign missionary service. In September, 1829, he was ordained in the Park-street church, in Boston, as a missionary to

the heathen. On the 30th of June, 1830, he was married to Miss Elizabeth R. Smith, daughter of Deacon Jacob Smith of Hadley, Mass. On the 2d of August 1830, in company with several other missionaries, they embarked for Calcutta in the brig Corvo. They arrived in Bombay on the 7th of March 1831. Mrs. Hervey died at Bombay on the 3d of May 1831. Mr. Hervey removed to the new station at Ahmednuggur, on the 21st of April, 1832.

The following account of his last moments is furnished in a letter from Mr. Read to the afflicted parents of Mr. Hervey, who now reside in Troy, New York.

Ahmednuggur, May 13, 1832.

My dear Mr. and Mrs. Hervey—We have heard with much joy of the gracious visitation which your dear family have experienced from on high. The Father of all mercies has been pleased to show you a glorious manifestation of his goodness. Gold and silver and all precious treasures cannot buy what God has freely given you through his dear Son. I doubt not you will point back to your dear son William as the instrument, to some extent, by which this good has come to you. You will not wonder that we say we have rejoiced to hear such blessed intelligence from Troy. To hear that a single soul is born again, and thereby made heir to all the glories of the upper world, is a subject of unspeakable joy to all who love the Lord Jesus. If then, the title to the unfading, incorruptible inheritance is a just ground of such joy both to men and angels, how much greater joy ought the actual possession of it to give? Suppose your heart fixed on this world, and your son were made heir to an earthly throne, you would, in consequence rejoice; but, on account of the contingencies of this life, your joy would not be full until you saw him in the actual possession of it. Will you then rejoice, or will you mourn, when I tell you, that your beloved son William has taken his crown. He has actually taken possession of the incorruptible inheritance. The unspeakable joys, to which, as an heir of God, he was intitled, are now his. He has finished his course. His pilgrimage is ended, and he safely landed beyond the swelling flood. To you, to us, to all his dear friends, it seemeth not joyous, but grievous. But to him, we trust, it is joy unspeakable and full of glory. We shall go to him, but he will not return to us. But, dear brother, much as I loved thee, I would not call thee from thy mansions of rest. I would not take the crown from your head, or the harp from your hand. But why do I keep you from the distressing events of William's death?—Yesterday he was, for aught we saw or heard to the contrary, as well as he who now writes you. We saw him at two o'clock. He then appeared well. At half past six in the eve-

ning he came upon the verandah where Mrs. Read was sitting, with the little motherless boy. He appeared ill—said he had been vomiting. As the cholera is prevailing to some extent in town, Mrs. R. immediately expressed fears that he might be attacked. She urged him to send for a physician, and in the mean time to take some cholera medicine. He said, no, he should be well soon. He then went to his own room, which is but a few yards from our house. Mr. Jackson, the chaplain, called at this moment, and on being informed that Mr. Hervey was ill, he immediately went to him. He then appeared cheerful, and did not regard himself much ill. As he grew worse, Mr. J. persuaded him at seven o'clock to have a physician and accordingly sent for Doct. Graham. I had gone into the village and did not return till after seven o'clock. I then found him on the bed. He was so hoarse that he could scarcely speak loud, and deaf with one ear. The hoarseness as also the deafness came on him suddenly, when he was first attacked. His visage was already marked with death. The doctor came about half past seven, and to our great alarm and astonishment, declared he had the *spasmodic cholera*. No time was lost. Medicine was immediately given, and all done that human skill could do to save his life. But it was too late. All was lost. He was fast failing—was exercised with severe spasms—his eyes sunken—his countenance fallen, and the cold sweat of death was profusely upon him. When I first saw him, he said he thought it very doubtful whether he should live. I asked him how death appeared to him. He replied, "I have been an unprofitable servant." He requested us to pray "that God would have mercy on him, a sinner." When I referred to his parents and friends in America, he said, "I wish you would write them. Tell them all I love them, and hope to meet some of them in heaven;—but," added he feelingly, "*I fear I shall not meet them ALL there.*" To Mrs. R. who was sitting near him, he said, "My little boy, I commit to you. Take him, and the little I leave, and take care of him till you can send him to America." About ten o'clock he requested me to read the 26th chapter of Isaiah, and pray with him. I also read the 12th chapter of the same book. This chapter his dear Elizabeth requested might be read at this time in the evening, just one year and ten days before, when she was about to enter her eternal rest. I well remember she then said to her afflicted husband, "You will follow me soon." Whether she had a presentiment it would be so soon, I know not. We did not understand it so. Our dear friend and physician, Doct. Graham, to whose kindness we are daily indebted, scarcely left him a moment till he died. But the cold hand of death was upon him. Medicine, a hot bath, and every means which was used to restore the heat

of the body, were all unavailing. He seemed resigned to go at his Father's bidding. His mind was stayed on Jesus. Not a murmuring word escaped his lips.—He did not communicate much for your consolation, nor did we ourselves enjoy his dying counsels. He said he wished to say much, but was not able. His reason appeared perfect till the last, and he could speak a single sentence in a low whisper till an hour before he breathed out his spirit. Mr. Graves who at present lives more than a mile from us, was with him from nine in the evening till he died. He consoled him by the promises of God, and his own holy conversation. So often has brother G. been at the threshold of death, that he seems no stranger there.—Brother H. requested him about 12 o'clock, to commend him again to the Father of Spirits. Nature was now fast giving way. The spirit struggled to be free. The pains, the "dying strife," was inexpressibly severe. I never had such a view of what the King of terrors is, when sent to take away the spirit of man. How imperious his demand, how incorrigible, how awful, his summons. About half past three o'clock he was attacked with a spasm which continued, with short intervals of apparent quiet, for nearly half an hour. After this he sunk down in quiet. It was nature's last struggle. He spake no more; but sweetly fell asleep in Jesus. As "the light began to dawn,"—"while it was yet dark," his disembodied spirit rose from the prison of its clay, and began its everlasting song. Favored brother, who could have chosen a more desirable hour to bid farewell to earth. At this hour the Lord of life arose and triumphed over death. Once, after a paroxysm of pain, he asked the doctor how long he thought he could live. Again he said to Mrs. R. "It is an awful thing to die." On being asked what message he would send to our brethren in Bombay, he said, "Give them my love—tell them to love one another." To us who stood around his bed, on being asked what he would say to us, he replied, "Live near to God."

His remains, owing to the heat of the climate, were interred the evening of the day on which he died, in the English burying ground. Mr. Jackson, the chaplain, Col. P., commandant of the station, the physicians, and most of the officers of the military, accompanied us to the burying ground.—After the reading of the church of England service by the Rev. Mr. Jackson, we deposited the remains of your beloved son, and of our dear brother and fellow-laborer, in his lonely grave. Alas! what is man! Surely life is a vapor. How soon has the vapor vanished.

Here, dear afflicted friends, ends the story of your beloved William—cut off in the morning of life—snatched away just as he had begun to tell the dying heathen of Jesus and the resurrection. He had been

in the country fourteen months, and had become acquainted with the Mahratta language, so far as to be able to converse with the people in private, and preach to some extent in a more public way. He lived for the most part of the time, after the death of Elizabeth, with us. We did what we could to make him happy. But the hand of the Lord seemed heavy upon him. Life seemed a burden to him. With you, the silver cords which bind parents and child are now severed, and you are left to mourn. With us the tender and strong ties which cement the hearts of long tried, and long beloved friends, of fellow Christians, but more than all of fellow missionaries in a strange land are now broken. We sympathise with you—we feel for you—we pray that God whom we serve may comfort you, and make you love the cause of missions more for the great sacrifice you have now been called to make in this best of all causes. Although God try his people, and cut off those who in obedience to his commands go forth to preach Christ to the heathen;—we are still sure that the "cause of missions is the cause of God."

May this afflictive dispensation be abundantly sanctified to the church of Christ, and to the cause of missions. Come, all ye who loved our dear brother, come fall at the feet of sovereign mercy, and there plead that the indignation of the Lord may pass by, and spare us.

I am, dear friends, yours affectionately.

H. READ.

Ceylon.

MR. WINSLOW'S JOURNAL OF AN EXCURSION
TO COLOMBO AND THE INTERIOR OF THE
ISLAND.

The Voyage to Colombo.

Jaffna, February 14, 1832.—It being thought advisable for one of our number to wait upon the new governor, to make interest for the removal of the restrictions upon us, and in other ways to promote the objects of the mission, and one of our children needing a change of air, I left Oodoo-ville this afternoon with Mrs. W. and two children, and came down to Jaffnapatam, where we are detained for the night with our Wesleyan friends; the boat in which we are to go, not being ready, according to agreement.

18. Mrs. W. was quite ill last night so that we feared she would be unable to proceed, but was so relieved this morning as to come on board the dhong. To one who has never seen a boat of this description, it would be a curiosity. The one in which we are is about the size of a man-of-war's long-boat; though unlike that, it is sharp at both ends and very narrow. It is probably much like the boats with which Alexander

descended the Indus, 2,160 years ago; for the people in India are as little given to change in their maritime affairs as in others. The march of intellect neither accelerates nor disturbs, the even course of things here. The dhong, either large or small, is the common vessel of the country. The natives seldom attempt any improvement upon it, although its construction is such as to have commonly only one considerable sail, and to go only with a fair wind. As to beating against the wind, or sailing with a stiff breeze or heavy sea, they never think of it. They seldom venture out of sight of land, or sail in the night. They have no decks to carry off the water should a sea break over them, but are in this respect, however large, like open boats. They have however a sort of deck, or more properly roof, formed of sticks and leaves in the manner of thatch rising from two sides through the greater part of the boat's length; and there is an opening near the middle for putting in and taking out the lading—this forming the hold, cabin and all. Near this opening is placed a large box filled with sand, or a kind of hearth made of stones, for cooking. When going in one of these conveyances, if you have not a palankeen, or something of the kind, to place on the top of the roof, in which to screen yourself from the sun, you must be content with a place in the hold close to this hearth, and have its heat and smoke added to the direct rays of a tropical sun, in a place which the wind never thinks of visiting, and could not unless like the Irishman's, it "should blow up and down." With two little children, in a dhong, we are likely to prove pretty fully the pleasures of this mode of travelling. In America, where one may generally step into a stage or steamboat, and find every accommodation provided which he may need, he can know scarcely any thing of the difficulties of going either by land or water in this country. Every thing you may need must be taken with you, and your conveyance is both slow and uncomfortable.

20. Yesterday being Sabbath, we lay by at Condatchy. I preached in the morning at the house of the only protestant in the place, a man of European descent. A room of considerable size was pretty well filled with heathens, and Roman Catholics. Of these a few were women. All listened with great attention, and received with much avidity, some tracts which I offered them, and asked for more. There are several villages in the neighborhood and around them some cultivation, but most of the country between Manaar and this place is a mere desert of sand, covered with a stunted shrubbery. This year, as there has been very little rain, every thing seems almost burnt up. Near Manaar many palmyra trees have lost all their foliage, and appear standing here and there in the topes, like the naked masts of a ship. The pearl

fishery here, takes place at the intervals of two or three, or sometimes six or seven years, as the oysters come to perfection, and bring in a large profit to the government. The wind proving favorable this morning, we came on near to Calpenteen, where the boatmen run into a bay about three o'clock in the afternoon, being afraid to proceed on account of the wind and sea being too high for their slender boat. Calpenteen was, under the Dutch, a place of some importance, having a fort and a large native population. The fort is now almost in ruins. There is here a depot for salt, which is collected and sold in large quantities, for the supply of the interior. Salt being gathered on the marshes, in all the northern parts of the island, might be made an important article of export. At Jaffna it is sometimes gathered in such quantities, that the government, finding it difficult to guard it from the natives and to secure the sale of what is laid up in their stores, cause large quantities of it to be mixed with sand or thrown into the sea.

22. This morning we found ourselves near Negombo, and learned from a fisherman that a dhong was lost there last night, having sprung a leak by laboring in the heavy sea. It was run on shore and went to pieces. The wind to-day, however, has not been strong, and though we hoped to reach Colombo before night we have been able only to come to anchor at the entrance of the harbor late in the evening.

At Colombo.

Feb. 24. Called this morning on Arch-deacon Glenie. Found him most favorably disposed towards our mission and ready to aid us by every means in his power. The arch-deacon resides at St. Sebastians, where arch-deacon Twistleton formerly was. It is nearly a mile from the fort, almost in the extreme part of the suburbs, at the southeast, on a rising ground, which commands a view of the lake in which is Slave Island. The situation is very pleasant; and the mansion large and handsomely furnished. Mrs. Glenie returned a few months since from England, where she had been with her children several years for their education. In the afternoon we dined with our Wesleyan friends at Colpetty, about a mile south of the fort where they have a house most favorably situated on the sea-shore. It is now occupied by Mr. Hardy, Mr. Clough having lately left for England. The difference in the temperature of this place where they have a fresh sea-breeze, and that at the mission-house in the suburbs east of the fort, is very perceptible. Most of the gentlemen at Colombo, not obliged by the duties of their station to remain in the fort, live either north or south of it, near the sea, in gardens surrounded by topes of cocoanut and other trees. Colpetty and other places on the sea-shore are

in consequence much altered by the building of many gentlemen's seats since we were here in 1819; but in other respects Colombo appears much the same. The principal improvement in the public buildings is the addition of a large and even elegant custom-house. In the evening I preached in the Wesleyan chapel, the same formerly occupied by Mr. Chater in the fort, to a very attentive congregation composed mostly of soldiers. It was pleasing to see the interest with which they listened to divine truth, in a manner so different from the general apathy of a Hindoo congregation.

The 25th Mr. Winslow passed in interviews with his missionary friends, Mr. and Mrs. Lambrick. On the 26th he preached in the Wesleyan chapel, and also visited the Sunday School connected with St. Paul's church, and heard Mr. Hosford, the chaplain, preach.

Feb 27. At Cotta this morning called at the office of the chief secretary to government, and found Mr. Treffnell, the governor's son-in-law, and was invited by him to the government house, where I was introduced to Mrs. Treffnell. They were both very kind and polite. Mr. T. made many inquiries concerning our missions, especially our plans of education; with which he expressed himself greatly pleased. Of his own accord he offered to write the governor in our behalf, and use his influence to have the liberty granted us which we desire. In the afternoon, or rather evening, we came out to Cotta.

Mission Station and Seminary at Cotta.

Feb. 28. We find this a charming station. It is about six miles from Colombo, and is famous as the former residence of the native kings of this part of the country. At the time the Portuguese first established a factory at Colombo, the chief here was called the emperor of Cotta. He had a fort as the name of the place signifies, *cotta* being fort. The missionary establishment is on a hill of no great elevation, at the bottom of which runs a small river, which here spreads itself so as to form a sheet of water resembling a small lake. On the brow of the hill and separated from each other by a small ravine, are the two mission bungalows, or houses, one occupied by Mr. and Mrs. Lambrick, and the other, which is in fact two houses under one roof, by Mr. and Mrs. Selkirk and Mr. Bailey. These are both, and especially the latter, large and airy, containing ten or twelve rooms and long and wide verandahs. In front of the former, and adjoining to it at right angles, is a long, open room, covered by a roof, which is supported on pillars connected together by a low wall. The floor descends towards the river. At the farther

end is a pulpit, and the room with the verandah of the house answer for a chapel. A little back of the mission houses and also fronting the river, is the institution. This is only one story, but is large and high. The principal room or hall for examination, &c., is 50 by 25 feet, with a very wide verandah both in front and back. Connected with this in the body of the building, is a library-room of the same width as the hall. On each end, in the form of wings, though extending on either side only to the line of the verandah, are sets of rooms for the instructors or others, to the number of four or five in each wing. The whole building, including the two verandahs, is 136 feet in length by about 75 in breadth. A little further back and to the north is a range of small rooms of two stories in height; the lower occupied for the printing-office and book-bindery and the upper as a school-room, and dining-room, and dormitories for the institution lads, of whom there are now 16 on the foundation. To the north of these and of Mr. Lambrick's dwelling-house is Mrs. Lambrick's school-room, which is large, and having low walls with high roof supported by pillars, is very airy. In this school more than 50 female children are collected daily from half past nine to three o'clock, to be instructed in reading, sewing, &c. They live with their parents.

March 8. Went to Colombo with Mrs. Bailey, and breakfasted with Mr. Hosford, the chaplain of St. Paul's Church. We then visited the seminary which is supported by government. There are nearly 200 children and youth of different classes, most of them natives and country born, studying English and the native languages, Cingese and Tamul, under different masters. They also attend to arithmetic and geography, and have some religious instruction. Mr. Hosford has the superintendence of the seminary. We met here Mr. Bailey and Mr. Wenham, both chaplains lately arrived. The latter was a missionary in Upper Canada from the Society for the propagation of the Gospel, and sometime in New York, which he left in May last. He was acquainted with some of our friends, from whom we were glad to hear. He is stationed at Galle. At evening I expounded a portion of Scripture to the English congregation here.

9. Called with Mrs. W. at the arch-deacon's. We had the pleasure of seeing Mr. and Mrs. Wenham and learning from them more particulars concerning such of our friends as they had seen in America, and about the country generally, which is still so dear to us, that to see any one from it is a feast to our hearts. Had the pleasure of receiving at evening an official answer from government to a communication made by me a few days since, on the subject of the restrictions upon our mission. The answer is highly favorable.

13. There being no prospect of the governor's coming down at present, and it being still desirable that I should see him, I have concluded to go into the interior; for which purpose I left Cotta this morning and am this afternoon to proceed part of the way to Kandy by the mail coach which has lately commenced running as far as Mahaina, about half the distance to Kandy.

Excursion into the Interior.

March 14. I left, as proposed, and came on before 12 o'clock at night to the small inn lately established at Mahaina, the only one on the island. After taking some refreshment, I proceeded the same night on my way to this place, by a sort of litter in which I suffered in the night from the heavy dews, and in the day from the scorching sun, but arrived in safety and in health, with the exception of a sick headache, at this place a little after mid-day. Have been most kindly received by Mr. and Mrs. Browning of the Church Missionary Society. Though I passed along much of the road by night, as there was a good moon, I saw enough to know that it every where presents scenes most attractive to one brought up in the vicinity of mountains, and who has for many years seen little else than one unvaried plain. On leaving Colombo you enter the country by what is called the Grand Pass, where is a long bridge over the Calany Ganga, laid on boats. Your road then lies for some miles through extended rice fields, near the river. It is here perfectly straight and generally raised several feet above the fields. It is made almost as smooth and hard as a floor by a process of pounding into it a lateritious stone called Cabbok, and covering it with coarse sand. As the road reaches the higher lands it is so laid out and so levelled by cutting down the hills, filling up the valleys, and blasting the rocks, as to leave very few inequalities of ascent and descent. It is indeed a grand military way from Colombo to Kandy, 72 miles, made at the expense it is said of 200,000 pounds, including several bridges. Captain Dawson, the engineer, who had the principal share in laying out the road, and conducting the operations upon it for several years, has since died and a monument is about being erected to his memory at the head of the most difficult pass. In this pass the road runs along the side of a mountain, so that on one hand you see cliffs some hundred feet above, and a precipice as many below you, and look down upon considerable hills rising out of the deep vallies. Some of the mountains are naked at the top, ending in bold and barren rocks, others are covered with large trees and under-brush, even to their summits. They do not generally extend in ridges, or connected chains, but are as separate masses thrown together without order and sometimes one upon another.

They are generally conical at the top, or more or less approach that form. To me the vast piles of rocks, and occasionally a small cataract tumbling over them, having washed bare immense ledges, and separated from them, blocks of stone of every size and figure, was to me, who have not looked on any wild mountain scenery since I left New England, a most enchanting prospect.

As the governor was not expected to return to Kandy immediately, it became necessary for Mr. Winslow to proceed 52 miles further into the interior. The following Sabbath he remained at Ramboodie, being most hospitably entertained by Lieut. Roddy, of the Ceylon rifle regiment. He held an interesting meeting with the families of two English sergeants.

Newera Ellia.

March 19. Left Ramboodie early this morning and came on slowly to this place. The first eleven miles is ascending, as the road rises more than 4,000 feet, and then descends about 1,000, to come into the valley at Newera Ellia, which is estimated to be 6,200 feet above the sea; while some of the mountains around it are 8,200 feet, or higher than Adams Peak, a short distance to the west. The road ascends the mountain by a very zigzag elbowing course, turning back upon itself so that in places one part runs almost parallel with another, and by a few steps across, you save many rods round. In this manner it is greatly lengthened, but made so as to be in no place steep. The mountain is thickly wooded and the trees do not as in a cold latitude become small and stunted on the higher elevations; but when the soil is good, as large and tall as in lower places, and more like those in the forests of temperate climates. They are covered with moss. This mountain and indeed all the mountains of the interior are evidently of primitive formation. After reaching the highest elevation of the road you soon come all at once in sight of this valley in the mountains, about five miles in circuit. It is an undulated plain, through which runs a small river toward the southwest. On the banks of this is the Rhododendron in different places, with beautiful blossoms, the only tree on the plain. The ground gradually ascends on each side with various swells, till it comes to the foot of steep mountains thickly wooded. On the little elevations not far from the foot of these mountains, the few houses in the place are built. There are now but five or six; but two are building. Of the latter, one belongs to the late governor, Sir Edward Barnes. It is nearly finished, and will be a splendid edifice for so retired a place; the expense of it being estimated at 3,000 pounds, which it will probably exceed. The other houses are much like neat cottages in temperate climates, with chim-

neys, broad floors, glass windows, and a delightful garden.

20. On arriving at the governor's lodge, I found his excellency was not at home, but Lady Horton very kindly invited me to take a room with them; and in the afternoon proposed to walk out and see the gardens and other curiosities of the place. In one of the gardens which was laid out by Sir Edward Barnes, I saw almost every variety of vegetables to be found in a European garden, with flowers and fruits both oriental and occidental. Here were roses and carnations, with the yellow and white jessamines—strawberries with pine apples—and orange and lime trees cultivated with apples, pears and peaches. On one side was the coarse mountain grass, in which buffaloes were grazing, and on the other was a field of ripe oats designed for the nobler horse. As there is plenty of water, which comes down in rivulets on almost every side from the mountains, and can easily be conducted to the grounds, and as the climate is favorable for working even in the sun near noon-day, and the soil, though not the best, is capable of improvement, this may be made a delightful spot for a garden. Indeed the valley is a very desirable place of residence, having a temperate climate in the torrid zone, and thus combining in a measure the advantages of each. Even an epicure need not find fault, as he might have on his table not only butcher's meat and tolerable fowls, but green peas, with rice, and currey, and mangotarts, before his pine-apples and strawberries. Whether grapes will flourish seems doubtful. I saw to-day a vine, but it was young. It is probably too cold for peaches; pears and apples may do better. It is, at any rate, a most delightful place of resort for an invalid, debilitated, exhausted, and worn down by the heat of the plains below; and it must be considered a great mercy that such places have been discovered in this "land of the sun."

29. Breakfasted this morning with the surgeon of the establishment here; and as the governor did not return till afternoon, I spent most of the morning in rambling over the plains and climbing the sides of the mountains, where I found some of my old acquaintances in the shape of blackberries and raspberries. I wished to ascend the principal mountain, which is said to be higher than Adam's Peak, and from which that peak, as a gentleman told me, seems so near that one might fancy he could reach it with a rifle ball, and the shed on it covering the famous print of a foot, supposed by the Cingalese to be Boodhu's, may be distinctly seen; but I had not time to gratify my curiosity in this respect. It would, perhaps, be impossible for me to describe the peculiar sensations, so long unfelt, which I experienced from the cold, so bracing and invigorating, and so different from the languor constantly felt below. I walked until

noon without fatigue, and without feeling uncomfortable from the heat of the sun.

The governor returned home a little afternoon. As soon as he had taken some refreshment, he invited me to walk, and while out discussed with me the different subjects which I wished to bring to his notice. On all of them his excellency expressed himself with the greatest kindness. Sir Robert mentioned his intention of ere long visiting our stations.

Colombo Roads.

March 30. Have received pressing invitations from our good friends, Mr. and Mrs. Mooyart, who are now at Matrina, to visit them, and it would give us great pleasure to do so as we have not seen them since they left Jaffna, nearly eight years ago; but as we have finished our business here, and the wind is now becoming favorable for our return home, we cannot consistently prolong our stay. We indeed long to be at home, and in our proper work; both of which are rendered more dear and desirable to us by the little we have seen of the great world. Came on board our dhong this afternoon, and have moved away from the shore to the Roads, where large ships come to anchor. There are seldom more than two or three ships in the Roads, and now only one; but there are generally some sloops and brigs, and great numbers of country dhonies from other parts of the island, and various parts of the coast, lying in the Roads and the partial harbor near the shore.

At Manaar.

April 4. We left Colombo Roads the night after coming on board the dhong, and have made comfortable, though rather slow progress to this place. The principal unfavorable circumstance has been the death, by cholera, of a native man on board. This terrible disorder prevailed at Colombo when we left. On the morning of the third day after our leaving he was taken, and he died at evening. Such medicines as we had with us were given and all the means in our power used to save him, but he seemed as though struck with death when the disorder seized him. Nothing gave him any considerable relief. He was able to arrange his worldly affairs, to direct concerning the delivery of some money which had been entrusted to him, and to send messages to his wife and family to whom he was returning after an absence of a year. He was able to converse a little and to pray; but I could not satisfy myself that he truly laid hold of the Savior in faith, though he called much on his name. He was a Catholic. Not long before he died I prayed with him, while the boatmen and passengers were all standing round; and after his death, we committed his body to the deep with prayer. It was about midnight. The

thought that others might probably be seized and carried off by the same disorder, which is generally considered more or less contagious, made the last office to the dead uncommonly solemn. As the corpse, decently wrapped up and made heavy with weights to secure its sinking immediately, was let down upon the quiet waters, and as they, only for a moment disturbed, closed over it with a gurgling sound, we felt as one does when the clouds begin to fall hollow on the coffin of a friend; and each perhaps was ready to say, "May not I be as suddenly cut off from life and my body be thus committed to the deep, to wait until the sea shall give up the dead that are therein?" All were serious, but I do not know that any lasting impression was made on the thoughtless boatmen.

At Oodoorille.

April 6. By the kindness of our heavenly Father we are again at home, with the happiness of finding all our beloved brethren and sisters well. Had a favorable time from Manaar and came into Jaffna early this morning. Our dear Charles is not here to meet us, but we hope he is near the land of his fathers, and will ere long meet kind friends there, even those who love missionaries' children for their, or their mission's sake. I have seen many things while absent calculated to make me rejoice in my calling as a missionary, notwithstanding the trials connected with it, and many things to show that it is a calling vastly important, and involving unspeakable responsibilities. Ceylon, though favored above most other portions of the heathen world in the amount of Christian labor bestowed upon it, is yet desolate and barren. The moral aspect it presents throughout, is similar to that of its wilds in the interior. Here and there a small cultivated spot, but all around are dreary wastes of heathenism. A great part of the Cingalese population of the maritime provinces are baptised, and make some profession of Christianity: but they are still Budhists in practice, and what has more hold upon them, they are all Capnists or worshippers of the devil. The devil-dances and other forms of this worship, are more attended to and have a stronger hold upon the feelings of the people than the ceremonies of Budhism. Even the Hindoo gods, who though considered inferior to Budhu, are joined with him as objects of worship, are more feared and more frequently resorted to in time of sickness and danger, than Budhu himself. In the southern part of the island is a temple to Katheraman or Skundun, the son of Siva, resorted to not only by Hindoo pilgrims from the northern part of the island and the continent but by the Cingalese in greater numbers than flock to any Budhist temple. It is the scene of many miracles. Here many cut their throats and yet live, cut off their tongues and yet eat and speak, and

sometimes even cut off their heads and have them joined on again! A wild elephant comes on a set day each year from the forest and assists in the public processions of the temple, and then returns to the forest. A tree, to answer for a flagstaff, springs up and grows to a proper height in a single night, and various other marvellous things are done, if report is to be credited. The Budhists temples, on the contrary, boast of few or no miracles, a thing not to be wondered at, since Budhu is *asleep*, and therefore they attract comparatively few worshippers. The sermons of Budhu which are read by the priests, or their own wretched composition in place of them, are but poor substitutes, so far as attraction is concerned, for the public processions and shows and pageantry of a Hindoo festival. Yet though the Cingalese certainly sit more lightly to their religion than the Hindoos, I do not see that they are any nearer the kingdom of God. Of the whole Cingalese population, probably not more than four or five hundred can in any charity be reckoned as true Christians. The Wesleyans have nearly three hundred in their society, but they do not consider them all as truly converted. The Church missionaries have forty or fifty in communion, and the Baptists nearly the same number. Many a baptised Cingalese, when asked of what religion he is, "Budhu!" "No!" "Christian?" "No!" "What then?" "Government religion!" Alas, when will such dry bones live? Not assuredly until there is some one to prophecy upon them. Of almost the whole extended, and in some places, dense population of the interior, it may be said, "how shall they hear without a preacher?" Except the Wesleyan station at Kornegalle, now left to a native, and the Church missionary station at Kandy, occupied by a single missionary, there is no one in the whole Kandian country to lift up his voice for Christ, or to proclaim to the multitudes who never yet so much as heard his name, that to them was born a Savior who is Christ the Lord. Oh when will it be said to all these, "Behold the Lamb of God that taketh away the sins of the world." Not until the Christian church is more awake to its responsibilities and privileges, and not until the Lord gives the word, and great is the company of preachers. The Lord hasten it in his time.

Constantinople.

JOINT COMMUNICATION FROM MESSRS. GOOD-
ELL AND DWIGHT.

Buguk-Dere, June 2d, 1832.

VERY DEAR SIR—In addressing to you this our first joint communication, we would first of all acknowledge the goodness of God in preserving us and our families amidst various dangers, seen and unseen, and in now bringing us together to unite

our prayers and efforts for the salvation of the perishing multitudes around us.

Our families are now living in the same house at Buyuk-Dere; but for our own convenience, as well as that of Mr. Schaffler, now daily expected here, we shall obtain another in some of the villages below, or in one of the suburbs of Constantinople, as soon as possible; in the selection of which, we shall have regard to economy, health, comfort, and utility. The Committee are already aware that the expenses of living here are very considerable. House-rent is enormously high, particularly since the destruction of Pera; and the customs of the place, with regard to servants, are such that this item of family disbursements is much larger here than at Malta.

The languages which are most requisite for us to know are the Turkish, the Greek, and the Armenian. Of these the Turkish is most extensively spoken, and is more than any other the universal language of the country as the medium of conversation. It is very desirable that every missionary in this part of Turkey, for whatever class of people he may be designed, should be acquainted with the Turkish language. But as one of us has already a competent knowledge of this to enable him to converse on religious and other subjects with Turks, Armenians, Greeks, Jews, and other sects, and as our mission has more particular reference to the Armenians, it is thought best that the other should begin immediately the acquisition of *their language*; the importance of which, will, we think, appear evident to you when we shall have expressed more in detail the views which we entertain and to which we beg leave now to invite your attention.

The question, "In what way can we labor to the greatest possible advantage for the good of the Armenians?" has occupied many of our thoughts, and we trust has often been the subject of our prayers. And we are fully satisfied that, in order to begin at the right end with them, we must commence with *elementary schools*. To say nothing now of the universally admitted fact, that impressions can be far more easily made on the mind of a child than on that of an adult, there are other strong reasons in favor of the course proposed to be pursued among the Armenians. Very few of these people comparatively, have ever been taught to read, and almost none have been taught to think.

If now we put into their hands the word of God, or valuable books of human composition, what important advantage will result, while they have not yet learnt to distinguish one letter from another? If we preach or talk to them, on subjects of eternal interest, the case may be somewhat different, for the Lord may cause light to shine in the darkest mind; but, as he ordinarily works through the understanding, and by means suited to enlighten

and convince it, all our preaching and talking to men who are full of prejudice in favor of a grey-bearded system, who have never been accustomed to think, and who if referred to the law and to the testimony cannot perhaps make out a syllable, or tell the name of a single letter—seems like splashing in the water, or beating the air. This difficulty is so obvious, that we need not enlarge. We must begin then with schools. We must teach the children to read. We must teach them that they have intellects, and that they have souls. Indeed the course of measures, that is now pursued with the Greeks, is essentially the same, as is imperiously demanded for the Armenians. But here we meet with an obstacle at the very threshold. Suitable elementary books for schools the Armenians have not. When we think of the advantages of the children in our own country in this respect, and then look around us in this land of darkness, we are ready to sit down and weep. And we are quite sure that if the little boys and girls in America could for one hour make an exchange of all their nice little books, from the first lessons in the infant school and upwards, for the few unintelligible and worthless volumes, put into the hands of the children here, they would be willing to give all their toys and pocket money and even the whole world, if they had it, to get their little treasures back again. Now, in what way can we bestow a richer blessing on the Armenian children, and confer a greater benefit on their nation, than by putting them in possession of the juvenile literature of our own country? Translations, then, must be made, or suitable books prepared, and they must be made too, or prepared, in the Armenian language. This is their *national language*. This is the language in which they are accustomed to express their *religious feelings*. And this, also, is the language of their *schools*. Indeed according to the present policy and recent order of the patriarch, books in no other language are now permitted to be used in their schools. A knowledge of the Armenian language, then, seems to be indispensable in order to labor to the best possible advantage among them.

Among the Greeks more than twenty Lancasterian schools have been established in this neighborhood within a year; and thus the Armenians have many examples of the good tendency of these institutions before their eyes; and have witnessed among their neighbors the result of experiment, which could not so easily have commenced among themselves. We have reason to think, therefore, that what has been done for the Greeks will prove to be a great benefit to the Armenians. The former and present patriarchs, together with some of the bishops and other distinguished individuals of that communion, have formally visited these schools, and they express them-

selves highly gratified with the system. But time only will show what will be the effect of labors here for the good of this interesting class of men. The ex-patriarch Carabet, has been lately appointed head of the school department, and it is difficult now to conjecture whether his influence will be favorable to our views or not, or to decide just in what way we can exert an influence without appearing to interfere with his prerogatives. We have, however, recently given directions to have the Lancasterian system and lessons translated immediately into their tongue for their use and benefit; and we are encouraged to hope from the interest they appear to feel in the subject, that we shall hereafter have some, yea much "fruit among them also, even as among other Gentiles."

But if the truths of the everlasting gospel are faithfully communicated to the Armenians, in whatever way, no doubt opposition will sooner or later arise. This we confidently anticipate. From the known character of the human heart, every where essentially the same, and especially from the fact that, *here*, all the moral deformities of the natural man are concealed under a rubbish of superstition, baptised by the name of Christianity, it cannot be otherwise than that any attempt to enlighten and regenerate will be vigorously repulsed. We pray God to give us much of that "pure and peaceable wisdom" which cometh from above, to guide us in all our plans and at the same time to divest us entirely of worldly policy, and of a disposition to "confer with flesh and blood."

We think it proper to remark, that, in order to our carrying forward successfully the plan proposed with regard to schools, it will be necessary that the Committee furnish us liberally with the means; and we should like to know more definitely than we do at present, and as soon as possible, to what extent we may be authorised to go, as to expense in this department of our labors.

It is proper also to inform you that we have for the present employed Mr. Paspatis, at 200 piastres a month for half his time, to give instruction to the Greek teachers of these new schools, in geometry and in other branches of science in which they may be found deficient. The other half of the time he has to himself, to devote to his own studies, to give lessons in English to those who may wish to acquire the language, at a reasonable compensation, &c. &c.

Extract.

EXTRACTS FROM THE JOURNAL OF MR. KING AT ATHENS.

April 1, 1832. Had divine service in my school, and at my own house.

6. Read a handbill, stuck up on a shop, signed by the bishop of Talanti. The ob-

ject of it was to call the attention of this people to the subject of keeping the Lord's day holy. The demogerontes have also issued an order to have all the shops closed on Sunday, and to prevent buying and selling on that day, as has hitherto been the case. The fair is to be on Monday instead of Sunday. These acts of the bishop and the demogerontes have given me great joy. About this time I learned that a man of this place had been taken by thieves about three hours distant from Athens, and they have sent in, or the person taken has by their order sent in to the people here to pay five thousand piastres for his ransom. Last night a man was sent off with about 100 dollars, with the hope that the robbers would be contented with this sum. It is stated that last night they came, forty or fifty in number, to the mills on the road to Menedi, one hour distant from this, and took a quantity of meal.

7. The bishop of Talanti, and his brother and one of the demogerontes called on me. The bishop said he understood that I was intending to employ a teacher of ancient Greek; that he was very glad to learn this, and approved of my plan. Spoke with him on the subject of what he had done in calling the attention of the people to the observance of the Lord's day, and read to him what Nehemiah said to the Jews who profaned the Sabbath.

8. Sabbath. The shops were all shut, so far as I had opportunity to observe, and no business, or little, done in the market. In the afternoon it began to rain. There has been a draught, and the next day had been talked of as a day of fasting and prayer for rain; but the blessing came as soon as the people began to keep the Lord's day holy. This event was noticed by several, in connection with the orders which had been issued above mentioned.

In the morning more than a hundred persons were present at my usual service; most of them, however, scholars belonging to my schools. There were several young men who are not members of my school. All seemed very attentive. My principal subject was *repentance*. At eleven, I had another service in Greek at my house, thirty-five persons were present.

11. The news came that the three residents had acknowledged the constitutional assembly as the lawful government of Greece.

20. Last night some person or persons entered Mr. Robertson's house, broke open some trunks and desks, took a few articles of clothing, and then kindled a fire in one of the rooms, put on chairs and desks, and left. Early in the morning the fire was discovered and extinguished. It had burned a large hole through the floor, and some of the beams were entirely burnt off. It is a wonder that the whole house was not consumed, with Mrs. R. and her children. A man named Theodore, who had been in Mr.

R.'s employ, was suspected of having done the deed, and was immediately arrested.

21. Theodore confessed his crime, and implicated another person, a young man who was last year for a while in my school, and afterwards in Messrs. Robertson and Hill's school.

24. Having been informed that the two men had both confessed their crime of having set fire to Mr. Robertson's house, and that probably they would be sentenced to death, I went to see them. I first, however, called on the selichtar, (the principal Turk in the place,) to pay my respects to him, and ask his permission to see the prisoners. He immediately granted my request and sent a soldier to open the prison. I found them confined in irons, and apparently very sorrowful. After conversing a while with them, I prayed with them, and promised to send them a New Testament. Two or three Turks were present.

26. In the morning, as I was walking out in the market, I saw two Turks preparing their pistols to fight with each other. Some other Turks stepped in between them, and prevented them from firing. Then one drew his sword, and tried to cut down the other, and broke loose from those who were holding him, and ran after his adversary and tried to kill him. At length he was caught. In the afternoon one of them fired at the other, and the ball entered his body. For a long time he was left to writhe in agony, and wallow in his blood, as if no one cared for him.

May 3. The workmen began to dig in order to lay the foundations of the wall around the parcel of land which I purchased last year for the female academy, or high school for girls, to be called *Philadelphia*.

8. In the morning a Turk concealed himself near one of the baths, and when two other Turks came out he fired upon one of them and killed him on the spot, and the ball passing through him wounded the other. The murderer fled, and a thousand piastres were offered by the selichtar as a reward to any one who would give information where he was concealed.

To-day I addressed a note to the demogerontes, inquiring whether it would be agreeable to them to give me their old hellenic school-house, for the purpose of my opening a school for ancient Greek. The note was politely answered the same day, placing the school-house at my disposition so long as I should have need of it; and towards the evening I made a contract with an Athenian teacher who had been recommended by the bishop, to open said school, and also to give instruction to a class of grammar scholars in the girls' school, one hour in a day.

16. A priest from one of the villages called to procure the New Testament, which I gave him both in modern and ancient and modern Greek; so that he might read, if he chose, one in the church,

and have the other, which is very plain, to read to the people at their houses. Conversing with him on the subject of ministerial duties. I was much pleased with his simplicity of manner, though he was exceedingly ignorant. On my wife's asking him how many commandments God gave to Moses, he answered, "five." Hearing this, I gave him an Alphabetarion, which contains the ten commandments, and also several tracts. Before going away, he took down my name and that of my wife, in order to pray for us publicly in his church.

17. The masons began to lay the foundation of the wall around the *Philadelphia* school. Two priests called to get books. They were sent, they told me, by the bishop of Talanti, and that he told one of them to pray for me in the church. One of them was from a village near Marathon. To both I gave New Testaments and tracts, and conversed much with them on the subject of the duties of a minister towards his people. Both seemed to be quite ignorant, but had great simplicity of manner. I asked one of them, if he knew how many commandments God gave to men. He answered "No; how should I know? We have no books." I gave him an Alphabetarion. They both seemed desirous to know their duty, and to perform it faithfully as ministers of the gospel, and listened with much apparent interest to all I said.

27. In the morning I addressed my scholars on the subject of the impotent man by the pool of Bethesda. Upwards of one hundred were present. In the afternoon expounded in my family.

28. A priest from Salamina called to beg for the New Testament in modern Greek, which I gave him, and also some tracts. He seemed delighted with them, and blessed me much. Gave several tracts to a Samiot captain, and put up a considerable number of school books and tracts to send to schools in Samos.

30. In the morning a priest called and spent about two hours in conversation. Read to him a recent work of Koray's, in which he attacks very strongly many of the things to be corrected in this church. Conversed with him on the subject of pastoral duties. He says there are fifteen priests at Athens, ten of whom are married men. In the afternoon another priest called and spent an hour or two with me;—conversed with him also on the duties of a pastor to his people.

31. Was the feast of the ascension. All the schools were closed. Perhaps two thirds of the inhabitants went out to a monastery, about an hour and a half distant, to spend the day. The bishop and the demogerontes were among the number. Towards night I walked out to see the crowd of people as they returned—some on horses—some on asses—some on foot—men, women and children, with music of violins and bagpipes—groups here and there as

sembled by the wayside, dancing in circles and semi-circles. Some of the Turks too seemed to unite in the hilarity of the day; and I saw the long beard of a *deacon* shaking in the air, while his feet endeavored to keep time to the thrilling music of a *bag-pipe*, squeezed under the arm of a Turk! Wine, it appeared, had made glad the hearts of a number, and caused their faces to shine; but I saw nothing of that beastly drunkenness, which is so often witnessed on public days in some of our own cities and villages. The *tout ensemble* reminded me more of one of our election days in Massachusetts, than any thing I have seen before since I have been at Athens.

Cherokees.

EXTRACTS FROM THE JOURNAL OF MR. BUTRICK.

Notices of a persecuted Family.

THE history of Old Field here given, commences about the period when the troops of the United States, having been sent by the president to the borders of the Cherokee Nation for the purpose, as was supposed, of preventing encroachments upon the Cherokees by the inhabitants of Georgia, were withdrawn, and the troops of the state of Georgia took their place. The laws of Georgia then began to be executed against the Cherokees. This family were compelled to remove from Hightower, which lies in that part of the nation claimed by Georgia, to the neighborhood of Candy's Creek, lying within the chartered limits of Tennessee. The history of this family is not very unlike that of many others.

August 1, 1832. Visited Old Field's family, from Hightower, with whom Peggy resides, who is a member of the church, and also mother of Old Field's wife. The history of this afflicted family is briefly as follows. Old Field (this is his name, meaning a worn out field) has long been among the most respectable and influential Cherokees at Hightower. He was formerly captain of the light horse, and since the adoption of the new Cherokee government, has been a member of the national council. He and his family were industrious, and had acquired a handsome property. He was a firm friend of Mr. Ross, and adhered strictly to his advice; resolved to keep his ground and suffer the consequences. When the United States' troops were last in this country, a lieutenant told the Cherokees to bring him any Georgians who might be found in the country violating the intercourse law. Such were soon after found, and taken to the encampment, though then released. Old Field was one of the number who took them, and has lately been

sued by them for false imprisonment, and had every thing taken from him, except his clothing, and some articles of bedding, hid out in the woods. His cattle, horses, hogs, provision, and the produce of the field, ripe and unripe, were all taken. His family still continuing in the house, his wife was threatened, taken, shut up, then dragged about with a rope round her neck, &c., until at length, finding all their exertions to defend themselves fail, they resolved to leave that part of the country. Peggy, probably 80 or 90 years old, lived with another daughter, whose husband was a white man. He had, as we understand, enrolled, and had all her property or nearly all valued. This occasioned a difficulty between them, in which, it is said, she struck him; and on that account, in order to avoid being taken by the Georgia officers, was obliged to flee to the woods, and leave all she had for an inhuman wretch to squander as he pleased. One night when the family of Old Field had to flee from the Georgians, the poor old woman attempted to follow, but fell, and cut her arm so that the wound still remains unhealed. All these persons, with their little ones, are now within a mile of us, reduced in a day, from what might be called affluence in this country, to complete beggary and want. Old Field had determined to maintain his ground in defence of the rights of his country. This drew the attention of those who wanted the country, and excited, no doubt, their cruelty; so that if any one deserves commiseration for suffering in behalf of the Cherokees, it is I think this family. Yet I fear but few will regard their distress, even among those who urged the course which has occasioned it.

5. Sabbath. Attended a meeting of the session of this church. Lucy, a black woman, was examined, and received as a candidate for church membership. The usual prayer-meeting was attended at ten o'clock. About noon I preached from Matthew vi. 31, 32. Baptised Lucy and received her to the church. Tiger made a confession for drinking, which was accepted; we then celebrated the holy communion. After public worship the session spent some time in conversation with two Cherokee women, who wish to unite with the church.

State of the People in the neighborhood of Carmel.

The mission families, it will be recollected, were driven from this station as well as Hightower by the authorities of the state of Georgia, nearly a year ago. A demoralizing influence, similar to what is here described, has been exerted by the intrusion of abandoned white men, and the sale of intoxicating liquors, through all that part of the nation claimed by Georgia, and where the laws of the Cherokees have been re-

dered inoperative, by extending the jurisdiction of that state over it.

Aug. 9. With my wife, and sister Fuller, rode to Carmel. Here we learn that two members of the church have lately been drinking, and conducting in a very shameful manner. One of these was once suspended a long time for this crime and again restored. The other members, as far as we can learn, have been supported in their Christian walk. The people generally seem to be sinking in dissipation. Stores (of white men) crowded with liquor are multiplying, and tempters are not wanting to draw all the poor Cherokees, old and young, into vice of almost every description.

11. Partly in reading—partly with Cherokees from Chickamaugah who came yesterday.

Andrew, a Cherokee brother, seems convinced that it will not be his duty to stay here much longer without a school. The youth generally are carried away by temptation, as with a flood. His family excepted, very few can be found, who are not already involved in the evils of gambling, drinking, &c. I told our friends I could not advise them to stay long and keep their children exposed to such temptations as were placed before them here. At candle-light we enjoyed a pleasant season of prayer at the school-house.

12. Sabbath. The day was rainy, though a good congregation assembled. We first held a prayer meeting; then brother J. Sanders, and a brother from Chickamaugah addressed their people. About noon I spake from John i. 11, 12, and administered the Lord's supper. Evening we held a meeting at the mission-house, when I addressed the brethren and sisters on the importance of immediate exertion, &c.

Remarks respecting the condition and prospects of the Cherokees.

After his return from Carmel to Candy's Creek, Mr. Butrick makes the following remarks, which seem peculiarly just.

During this tour, by the remarks of some white people respecting the poor Indians, we have been reminded of the wisdom of Solomon, "All the brethren of the poor do hate him; how much more do his friends go far from him. He pursueth them with words, but they are wanting to him." Prov. xix. 7. Let a man be stripped of his earthly inheritance by the highway robber, or by a national foe, whom he stood in the way to resist, or by any other means, how honorable and glorious soever, yet at the moment he appears in the garb of poverty, a glance of pity, passing with the speed of lightning, can scarcely reach him, before the eye of scorn and contempt is immovably fixed upon him.

Thus it is easy for people now to begin to conclude that the "Indians are destined of heaven to destruction." So a gentleman told me the other day, to whom I replied, If it is determined that the United States shall continue to prosper in a course of oppression and cruelty, till they have time to destroy all the Indians, they will doubtless do it; but should they learn to be just, nothing apparently would stand in the way of the improvement and salvation of these children of the forest.

The situation of the Indians is now peculiarly dangerous. Their enemies in America, have ever been ready to ascribe every failure of missionary exertions among them, to their nature, and some secret decree of heaven for their destruction; and the exertions of weak Christians have too often been paralysed by such remarks. On the other hand the Indians have generally seen nothing but avarice, fraud, and cruelty in Americans, because the wicked have always been very officious, and kept as a bar between all good people and the Indians; so that the latter have scarcely seen a virtuous man in his true character, and of course have considered all as traitors. For a few years past the wicked have seemed to step back, and Christians have come forward, and found the Indians generally kind, ready to receive instruction and susceptible of every kind of improvement. But now the wicked are roused again to action, and seem determined to thrust every honest man from the heart and confidence of the Indians, and to cover the Bible and all divine institutions with reproach, and thus lead the poor Indians to swear eternal enmity to religion, as well as to those who profess to be its followers. Thus, while good people are tempted to withhold their assistance, the Indians are tempted to detest all their offerings, and say, Bring no more vain oblations. We will never receive another offering at your hands.

Arkansas Choctaws.

EXTRACTS FROM A LETTER OF MR. WRIGHT,
DATED SEPT. 26TH, 1832.

Arrival at the new Choctaw Country.

WHEN Messrs. Wright and Williams, with their wives were proceeding to the new Choctaw country last winter, the former was detained on his way at Little Rock, nearly 200 miles east of the Choctaw boundary, by sickness. This affliction kept him from his missionary labors among the Indians for about six months.

Through the kind care of a watchful Providence, I am permitted to write you from this distant land. We left Little Rock August 30th, and arrived here on the 14th instant. We were much favored on the

way. The weather was in general pleasant, and my health daily improving. I am now so far restored that I cherish the hope of being able to resume my labors among this people. And although I cannot labor with my hands, nor bear any violent exercise, yet riding on horseback agrees well with me, and speaking does not injure me. With proper care and attention to my health I trust I shall be able to preach as much as I have formerly done. The Lord has raised me up from the borders of the grave and brought me to this land, and I trust it is that here I may labor and glorify his name in winning souls to Christ.

Since my arrival here I have visited the Six Town people, who are settled from 30 to 40 miles from this place, and was cordially welcomed by them. They had heard of my partial recovery and were anxiously waiting my arrival among them. The members of the church with one or two exceptions, have, as far as I can learn, continued to adorn their profession. It was good to meet with them again after so long a separation, and unite with them again in praise to God for his redeeming love.

There has been much sickness among the Choctaws generally, and especially among Mr. Nail's and Nitakeehi's parties. Thirty-four of Mr. Nail's party have died since they left the old nation: more than half of these however died on the way. Mr. Nail's party are settled in two divisions—the Six Town people on Little river, and the Chikeshabe people on Red river, and both these sections of country have proved very unhealthy. The present amount of sickness, however, does not probably afford a just criterion for determining the sickness of the climate; as there is much more sickness than usual this season throughout the Arkansas Territory.

The portions of the Choctaws mentioned above are those that inhabited the southern parts of the old nation, among whom Mr. Wright performed most of his missionary labors.

EXTRACTS FROM A LETTER OF MR. WILLIAMS, DATED AUGUST 21, 1832.

CIRCUMSTANCES seemed to render it expedient for Mr. Williams and his family when they reached the boundary of the new Choctaw country last spring, to remain some months in the adjoining white settlements, until they should ascertain where it would be best to open a station, and could make other necessary arrangements for residing among the Indians.

Removal into the Nation.

During our stay in the white settlements adjacent, I visited the emigrant Choctaws as I could, but found many hindrances in the successful prosecution of missionary labor among them while thus situated.

After a delay of about four months, and prayerful consideration of the subject, I concluded to settle on what is called by the white people the Mountain Fork, an important branch of Little river. By the Choctaws this beautiful stream is called Nunnih Hacha—Mountain river. It is only about 10 miles west of the territorial line, and has its source in the mountains between this and the Arkansas. A great many people are settled on this stream and its tributaries within three miles of me, and also a large body are and will be permanently located on a stream six miles west. Thence on further west, and north, and south, the country will unquestionably contain many hundreds—probably 1,000 or 1,500 inhabitants, within 25-miles.

I had taken my axe on my shoulder with a view of commencing a new place in the woods, when an opportunity presented of purchasing an old improvement formerly occupied by a white man. The site seemed to me, in almost every respect, a suitable one, and the terms advantageous. It was occupied by a Choctaw, who relinquished his claim, and gave me almost immediate possession. We have also an unfailing spring of good water near our door. I have thought proper to name the place Bethabara.

I removed my family to this place on the 12th of July.

School.

Within twelve days after our removal, Mrs. Williams commenced a school in our own house. Miss Clough still continues to teach in the white settlements. Several of our neighbors felt unwilling to wait until they could get time to build a school-house, and were willing their children should be taught any where, even if it were in the woods.

Their disposition relative to the education of their children may be judged of, by the fact that they have agreed to pay four dollars a quarter for each scholar taught the English language, and three dollars for each one taught the Choctaw only. They are to pay in such things as I may want and they have to spare. The school now contains about 25 scholars, more than half of whom study the English. It is, strictly speaking, a private district school, having no connection whatever with the national school fund.

After the expiration of the present quarter, it is probable that a school-house will be erected, and the school much enlarged under the care of Miss Clough, with a native assistant.

The new Choctaw books will, I think, find a ready

In a letter dated September 11th, Mr. Williams remarks:

The good cause in which we are mutually engaged for the benefit of this tribe, is

advancing. The wall is rearing fast, I think, even in these troublesome times. God himself works by powerfully inclining the hearts of hundreds even of those now here, to attend to instruction, and especially, I may say to the knowledge of letters in their own language. Several of the principal men who once were bitterly opposed to the Choctaw books, now decidedly and warmly favor them. Light is increasing by this means, faster than in any other way. Some of the full-blooded heathen chiefs or captains, have learned to read almost without our knowledge. They teach each other and soon learn to read and write. The new books are well received, by many indeed with strong expressions of joy. The Methodist mission calls for a considerable share. There is as yet no difficulty in selling them.

A new edition of the Choctaw Hymn Book, of which 2,000 copies were printed three years ago, is now much needed, and is ready for the press, as are also some other small works. The Hymn Book will probably be soon reprinted. The first edition contained fifty-nine hymns. Considerable additions will now be made.

Organization of a Church.

As the church members who emigrated from the old nation, had not been formally dismissed from the churches to which they belonged there, and some had conducted disorderly, Mr. Williams thought it expedient to examine all the candidates for church membership anew, and to organize a church out of such persons as he could find giving good evidence of repentance and faith in Christ. All, however, except one who became members of the new church were formerly members of churches in the old nation.

The religious prospects in this part of the nation have been quite encouraging of late. I might say that for two months past, there has been an unusual attention to the means of grace, and about twenty persons have been for the first time awakened. Several backsliders, and some of them whose cases had appeared hopeless, have also returned, I trust, even to the Lord. Christians have been stirred up and quickened in their souls. I might say more—but I would rather fall short of the whole truth than exaggerate. In short such was the state of things, that I felt it a duty to take steps for the administration of gospel ordinances. Christians seemed greatly to desire it, expressing themselves as being hungry, famishing, for such spiritual feasts as they used to enjoy at Hikashubbaha in the old nation.

On the 17th instant a meeting of my appointment commenced in the woods, about ten miles west of this station, and closed on the 20th. Some of the natives spent four

nights on the ground. A beautiful and spacious arbor with good seats was prepared, and several tents were pitched around the spot. The place was given to God by a solemn act of dedication, and as much of the time as possible was spent in public religious exercises. I had no white assistance except two discourses through an interpreter, delivered by a Methodist brother.

I had myself just recovered from an attack of the fever, and was still weak; but the Lord was good and kind to a poor worm, strengthening my body, unloosing my tongue, and warming my heart. I had previously drawn up and translated the articles of our faith, and a covenant, to which also I annexed an article requiring total abstinence from the use of ardent spirits, except as medicine in cases of extreme necessity. These were publicly read, after which, each individual came forward, and subscribed with his hand unto the Lord.

One new member was received and baptised. After this solemn transaction, the ordinance of the supper was administered. A few individuals of the Goshen and Emmaus churches attended, as also of the Methodist church, and communed with us. It was a season long to be remembered; but I have not room for further description.

This little church now contains 57 Choctaws; and Mrs. W. makes the 58th member. Several others were examined, and appear worthy candidates, but were prevented attending by sickness.

It is probable that the Mayhew church who are yet to emigrate will bring letters, and thus be received into this church. May the Lord build up his own church here and every where, so that the gates of hell may not prevail against it.

In a letter dated October 12, 1832, lately received from Mr. Kingsbury, he writes that the Indians who are remaining in the old nation "are about starting on their long journey towards the setting sun. To-morrow I expect, with the leave of Providence, to go to the encampment of the advance party of the Choctaws, to attend a meeting on the Sabbath." The removal of the Indians will probably be completed during the present fall and winter.

Ojibeways.

EXTRACTS FROM A LETTER OF MR. BOUTWELL, DATED LA POINT, AUG. 8, 1832.

Exploring Tour between Lake Superior and the head waters of the Mississippi.

Mr. Boutwell's progress in his tour among the northwestern Indians, which he had been kindly invited to make in company with H. R. Schoolcraft, Esq., United States agent for Indian Af-

fairs in that quarter, was noticed at p. 293. He was then at Fon Du Lac, the western extremity of Lake Superior. The following extract presents an outline of his journey from that time till his return to La Point, with some remarks upon the state and disposition of the several bands of Indians which he visited. A fuller report is expected from him at a future period.

Since I last wrote you from Fon Du Lac, a kind Providence has enabled me to make the tour to the head waters of the Mississippi, and safely returned me to this place; where I arrived on the 6th instant.

Leaving Fon Du Lac, we continued our route up the St. Louis, till we reached one of its tributaries, the Savannah. This we pursued to its very source; when we made a portage, and reached a tributary of the Mississippi—the western Savannah, which first empties into Sandy lake.

Leaving this lake, we embarked on the 4th of July, and from this point commenced our ascent up the Mississippi—now become our high way. We arrived at Cassena or Upper Red Cedar lake on the 10th. Here our baggage, our large canoes, and our men, save seven or eight, were left, when Mr. S. procured two Indians as guides, and five Indian canoes in which we embarked and made our ascent to Elk lake, where we arrived on the 13th.

We returned to Cassena lake by a different fork from that by which we ascended, and next visited Leech lake. From thence we directed our course to the Des Corbeau, which we descended to its juncture with the Mississippi, and thence down this to the St. Anthony's and St. Peter's to the mouth of the St. Croix, which we ascended to its source, and by a portage reached the head of the Brule. This we descended, and once more found ourselves on the shores of Lake Superior.

Our tour from the Saut to Elk lake, and from thence to this place by the Des Corbeau, we estimate at nearly 2,400 miles, which we travelled in sixty days. We were enabled to make the tour in a much shorter time than was anticipated, on account of the waters being favorable on the Upper Mississippi. The Indians spoke of their being much higher than they ever before saw them at this season of the year.

The Ojibeways in this part of the Mississippi, in particular at Leech lake, we found in a state far from being favorable for receiving instruction at present. They are evidently much disaffected toward our government, and disposed to make war upon their neighbors the Sioux. The cause of their disaffection is grounded on the promise made to them at the treaty of Prairie du Chien in 1825, which, as they say, has not been fulfilled. The promise made by the commissioners, they say, was this, that their great father would punish the

first individual, or party of individuals, who should violate the treaty. They feel, and say, that the Sioux have violated the compact made when they smoked the pipe of peace and mutually agreed to burn the implements of death. They say, that the Sioux enter their country, murder their young men, women, and children; and our government sit and look on, while they neither punish them, nor are willing that they should rise and do it themselves. This treaty was referred to by almost every chief on the Upper Mississippi, who made a speech; but by no one more feelingly than by the old chief at Leech lake, who had just returned from an excursion against the Sioux which he led himself, and in which he had taken three scalps and lost but one man. He justified himself in the course he had pursued by saying, that it was not so bad for them to kill Sioux, as for the Sacs and Foxes to kill white men. His speech with two or three incidents accompanying it, I shall give you hereafter, in which he was so frank as to say, pipe stems and wampum had already been sent to invite the different bands in that section to join in forming another party, which though he would not lead them himself, yet he might not be the last man to follow. It is more than probable, that the Indians at Cassena and Red lakes cherish the same sentiments and feelings which were developed here, from the fact that they are in the immediate vicinity; the former being but a few hours, and the latter but two or three days march, which in this country is hardly a matter of reckoning. But all seemed desirous of peace, and particularly, that the line should be definitely marked, each party pledging that if this was done, they would keep their own side of it. The major part of the Indians, but especially some of the chiefs, seemed highly to appreciate the appropriation of government, (\$12,000 if I mistake not,) for the purpose of vaccinating the tribes on our frontiers.

Dr. Houghton, who accompanied the expedition as surgeon and naturalist, had on his vaccinating list when he left here on his return, nearly 2,000 belonging to the Ojibewa tribe.

I am waiting the return of the traders, who are daily expected, when we shall consult with Messrs. Warren and Oaks, relative to one of us visiting the Lake Du Flambeau region this fall. Till their return I shall take charge of the school, and relieve Mr. Hall, who has been much embarrassed with the care of this and other concerns. We are all in usual health, though I suffered somewhat during the tour from rheumatism, exposed as I was to rains by day, and wet blankets by night.

Every Sabbath, with but two or three exceptions, brought me in contact with more or less Indians, whom I addressed through our interpreter.

Indians in New York.

EXTRACTS FROM COMMUNICATIONS OF MR.
ELLIOT AT TUSCARORA.

THE revival at Tuscarora has been repeatedly mentioned in this and the preceding volume. A mission was commenced among these Indians, about the year 1805, by Rev. Mr. Holmes, who acted as a teacher and evangelist. The school since that time has suffered many interruptions for a longer or shorter period. Since it came under the care of the Board in 1826, it has been in pretty constant operation. Under date of August 30th, Mr. Elliot makes the following statement respecting the

Encouraging Results of missionary labors among the Tuscaroras.

Little of special interest has occurred among us within five months past. The establishment of a grocery the last winter and spring, exerted a pernicious and demoralizing influence for a season, with a certain class. But most of the converts have as yet appeared well. Forty-one united with the church in 1831. We have had but two seasons of communion the present year. Four at these two periods were admitted to the sacrament, and eight children were baptised. Twenty-one were baptised in 1831. Thirty-one persons have during the year joined the temperance society, which now numbers a hundred men, women and children. But few have as yet violated their pledge.

Three years since not less than half the entire population of adults made use of ardent spirits; and often drank to intoxication;—now, reckoning the whole population at three hundred, not more than one in twenty use intoxicating drinks. Ten or twelve confirmed drunkards have been reclaimed, some of whom pray with their families and lead their children to the Sabbath school. In nearly twenty families the altar of sacrifice is erected, and sweet incense, we trust, ascends to the God of heaven. Our Sabbath school numbers from forty to forty-five children. They were divided into classes of six or eight each, and instructed for the most part by native teachers; young men who have lately joined the church. A few recite small portions of holy writ from memory. Fifteen or more read larger portions alternately. Nearly all the time from nine until eleven o'clock on Sabbath morning is spent in this sacred employment. From the Sabbath school they go to the sanctuary, and there with others listen devoutly to the exhibition of truth.

Fifty-eight natives belong to the mission church; four of this number are under suspension, and some of them, I fear, will have to be excommunicated.

There have been during the year four marriages, fourteen births, and six deaths.

The revival has affected the temporal as well as spiritual interests of the people. It has broken up their ball plays and long hunting tours.

They now depend upon the cultivation of their land for a livelihood, and raise probably twice the amount of grain they did three years since. One had a field of wheat the last summer embracing twenty-nine acres. Most of the Tuscaroras have fine fields of corn, beans, wheat, oats, &c. They have comfortable dwellings for the most part, and some have convenient barns and large herds of cattle. The young men are beginning to plant orchards.

Within eighteen months past seven clocks have been purchased in the Tuscarora village, and five newspapers subscribed for and read by native families.

These were some of the more prominent results in relation to what God hath wrought. He has been the agent, we the unworthy instruments; and as such are prepared, I trust, to ascribe the praise and glory to him forever.

These facts compared with the former condition of the people are encouraging; but much yet remains to be done. The females especially are in the back ground. It is exceedingly desirable, that something more should be attempted, to instruct them in the arts of domestic life.

In another communication, Mr. Elliot mentions the following facts respecting the schools. The Sabbath school, as mentioned above, contains forty or forty-five scholars.

Ninety scholars have entered the school since its organization. One of the number is now principal chief, and state interpreter, and can speak readily in three languages. Two others are young men of great promise and influence. Sixty in all have left the school, and in most cases with the prospect of diffusing knowledge and happiness among their kindred. The average number of scholars the season past, has been from forty-five to fifty.

EXTRACT FROM A LETTER OF MR. WRIGHT,
DATED SENECA, SEPT. 28, 1832.

Convention of the Christian Indians at Cattaraugus.

A detailed account of this convention which was held near the end of February last, has been recently received.

The Indians in the western part of the state of New York reside on five small reservations; on four of which there are missionary stations. Three of them are under the direction of the Board, and one is occupied by a missionary of the Baptist denomination. On the remaining re-

reservation the missionaries from Seneca and Cattaraugus have frequently preached, and a flourishing church has been organized. On each of the reservations, except that at Tuscarora, about half the Indians adhere to their heathen customs and have little intercourse with the portions who have embraced Christianity.

It appears that proposals had been made a year or two since, for such a general convention, but owing to some little difficulties the plan had been relinquished. During the visit to Alleghany, mentioned in my last, Young King, the principal chief of the Senecas, brought forward the proposition again, and the influential members of the church from the reservation being present, unanimously concurred, and appointed the time and place of the meeting. After our return to this station, little praying circles were formed, in reference partly to the state of religion here, which was at that time more than usually interesting, but with special regard to the expected convention. At the same time it was thought expedient to open a weekly meeting for inquirers, which for a time continued to be attended by from five to twelve or fifteen anxious sinners. Previous to the convention also, our temperance society held its quarterly meeting, and voted to propose the organization of a general temperance society, to which the societies on the several reservations should be considered auxiliary.

On Monday evening the 27th of February, the exercises of the convention were opened by a sermon from Mr. Elliot of the Tuscarora mission, on the subject of education. In the morning the necessity of effort for promoting the cause of religion was urged upon Christians from the text, "Thy kingdom come;" after which the male members of the churches separated from the congregation to attend to the business of the convention, while Mr. Elliot continued to preach to the impenitent.

Preaching was continued in the afternoon and evening of this day. The forenoon of Wednesday there was preaching. The afternoon was devoted to the cause of temperance, and in the evening there was preaching again. Thursday morning was occupied in addresses from the Indians. A chief from this reservation (Seneca White) spoke on the subject of missionary exertions, in behalf of their brethren beyond the Mississippi, urging with great force and propriety the claims of those perishing pagans, and the obligation and practicability of sending some of their young men at no distant day to teach them the gospel. Seldom have I listened to a more consistent, lucid, and impressive appeal to the sympathies of Christians in behalf of the heathen. In the afternoon another sermon was delivered with reference to the communion which was to follow. Then two deacons,

one white Seneca of this church, the other Zechariah Lewis, a young man about twenty years of age, of the Cattaraugus church, were solemnly set apart for the duties of their office, and afterward the sacred ordinance of the Lord's supper was administered to perhaps sixty communicants from the different reservations. The great Master of the feast was evidently with us, and it was a precious season. To see members of five Indian churches, all except one gathered within ten years, from among a people, till then involved in the darkness and guilt of heathenism, with joyful hearts now gathering around the table of the Lord—to see the same hands which once grasped the tomahawk and scalping knife now stretched forth in Christian meekness to receive the memorials of the Savior's sufferings—to hear the same voices which once made the forests ring with the war-whoop and death-yell, now sweetly singing the praises of redeeming grace—oh, it was enough to make your missionaries rejoice that they had devoted their lives to this arduous service, and bless God that they were not laboring in vain, or spending their strength for naught.

As we left the house, we said to each other, the witnessing of this one scene is an ample compensation for all the sacrifices we have made, of home and friends and comfortable parishes in New England.

During the afternoon the pagan party at Cattaraugus had assembled at their council-house, and at the request of some of the Christian chiefs had consented to listen to a discourse. Accordingly Mr. Elliot went immediately after the communion service and preached to a crowded assembly. As usual in such cases some were angry, some mocked, and some seemed inclined to hear further upon the subject. In the evening, after another sermon in the meeting-house, the anxious were called forward, and eight or nine requested the prayers of Christians. It was hoped that one or two of them submitted to Christ before they left the room; but it requires so long a trial for the full development of character among Indians, that in all such cases we dare not speak with confidence. It was expected that this evening would terminate the exercises of the meeting, but a death having occurred in the neighborhood it was thought best for one of us to stay and attend the funeral on Friday, P. M., and therefore we continued the meeting during the whole day. Many pagans attended the funeral, and the whole assembly appeared more deeply affected than at any previous time during the meeting.

Measures adopted by the Convention.

In regard to the measures adopted by the convention, the more important were the fixing of a time for a similar meeting an-

nually, on the second Wednesday of February, to be held on the different reservations in rotation; the next to be at Alleghany: the formation of a general temperance society to which the reservation societies are auxiliary, and of a general missionary society whose auxiliaries are the several churches; and the adoption of a resolution to abrogate the law of non-intercourse with the pagans on the subject of religion. It appears that some agent of the United States government, in order to quiet the dissensions of the two parties, had instructed them that they ought not to interfere with each other at all on the subject of religion, but let each worship in peace according to his own views of duty. To this both parties gave assent at the time; but, ever after, the pagans considered it a breach of contract if any of the Christian party spoke to them at all, in ever so friendly a manner, on the subject of religion. It was against this perversion of the contract that the above resolution was directed, and the adoption of it gave occasion to many very spirited addresses, only a part of which I was able to get interpreted. Among other things, a brother from Tonawanda remarked in substance, that Christ had commanded his children to preach the gospel to every creature; that this gospel was making rapid progress through the earth, and would soon overspread it. You might as well attempt to prevent the water of a river from flowing downward by building a dam across it, as to prevent the progress of the gospel. It will either flow over, or cut a channel around or under the dam, and you cannot stop it. Shall we then allow ourselves to be hindered from preaching the gospel to our pagan brethren, by their perversion of our agreement? Is that perversion a dam sufficient to prevent the water of life from flowing in this channel? &c. &c.

Church at Seneca—Cholera.

For several weeks after this meeting the state of religious feeling in this reservation appeared to be improving. Several persons expressed hopes; two or three of them such as till within a few weeks had been reckoned with the pagan party. But when the season arrived for making maple sugar, many families removed for that purpose to a distant part of the reservation. Some of them were absent three or four weeks; and the business of their farms claiming immediate attention as soon as the *sugaring* was finished, the worldly spirit began to prevail, and our hopes of a powerful revival, were blasted in the bud. Our church received an addition of five, however, on the 8th of April. One of these was James Young, the scholar who aided brother Harris in his translation of the gospel of Luke, &c. Two out of the five had been baptised in childhood. One has since fallen into grievous sins, and we shall probably ex-

clude her at the next church-meeting. She had appeared the most promising of all the converts since my arrival here, but now we have but little hope of her. Doubtless it is for wise reasons that the Lord permits such disappointment of our expectations. None but those surrounded by heathen can know how bitter such trials are to missionaries. As yet but one person has been excluded from this church, and that was on the 9th of June last. He had been a church-member five or six years, and for a time had been very zealous, and apparently sincerely devoted. But for three years past his conduct has been a scandal upon the cause. The crimes for which he was expelled were intemperance and violation of the marriage contract.

About the middle of July the cholera appeared among us and became the all-absorbing subject of anxiety and exertion. For a while its progress was rapid, but a merciful God soon stayed its ravages;—not, however, till it had taught us many solemn lessons in regard to missionary zeal and faithfulness. As nearly as can be ascertained there were about a hundred cases on the reservation. Some of the Indians reckon many more; but perhaps they do not discriminate between the malignant and common cholera. There were only eleven or twelve deaths, and these were most of them in the heathen party. In much mercy the whole church, and I believe all except one member of the temperance society, were spared; and this one had recently violated his engagements.

Religious meetings—Additions to the Church at Alleghany.

In the mean time, after the pestilence had left us, the Indians became anxious for a protracted meeting; and accordingly the 16th of August was fixed upon for its commencement. About a week previous to its commencement I was attacked with a slight bilious fever, which prevented my taking a part in the meeting, except preaching a short discourse at its close. The neighboring ministers, however, very kindly assisted us, so that we were able to continue the meeting six days.

We hope there were a few cases of conversion; one or two of them of a very interesting character. But the apparent results of the meeting would scarcely warrant a similar measure again, though we would by no means allow ourselves to despise the day of small things.

I should have mentioned in the former part of this communication that Mr. Hall, the young gentleman employed in Mr. Elliot's place at Tuscarora during his absence to New England visited Cattaraugus and Alleghany in my stead about the last of June. At the latter place he held meetings three or four days in succession. There was much apparent interest excited

both among Christians and the impenitent. A few weeks after, Mr. Cowles of Napoli, went down to Alleghany at my request and administered the sacrament, and received thirteen new members into com-

munion. Perhaps an equal number are cherishing hope and waiting with much anxiety for another opportunity of uniting with the church.

Proceedings of other Societies.

FOREIGN.

THIRTY-EIGHTH REPORT OF THE LONDON MISSIONARY SOCIETY.

THE following paragraphs are taken from the last Report of this society.

Summary of the Missions of the Society.—In the several parts of the world, connected with the society's operations, there are 113 stations and out-stations, 92 missionaries, 19 European assistants, 133 native assistants, 54 churches, 4,771 members or communicants, 891 schools, 22,193 scholars.

Being an increase during the year of 22 branch stations, two missionaries, four churches, 820 members or communicants, 39 schools, 1,496 scholars.

The society has 13 printing establishments, at eight of which 139,000 books, including 33,000 portions of Scriptures, have been printed. And from nine stations 115,000 copies of books have been put into circulation.

Missionary Students.—The number of young men desirous of serving the Redeemer among the gentiles, who have placed themselves under the auspices of the society, is nineteen.

Funds.—The contributions for the ordinary purposes of the society, during the past year, have been 34,568*l.* 3*s.* 8*d.*; for special objects 517*l.* 3*s.* 2*d.*; making a total of 35,085*l.* 6*s.* 10*d.*; being 6,504*l.* 16*s.* 8*d.* less than the receipts of the preceding year. The expenditure during the past year has been 39,240*l.* 10*s.* 7*d.*; being 4,155*l.* 3*s.* 9*d.* more than the receipts during the same period.

The experience of the society in the year that is past, has added to the evidence of each one preceding it, in confirming the testimony of scripture, that the advancement of the divine glory in the conversion of souls, the ultimate aim of all missionary efforts, must be the work of the Holy Spirit. To his divine influences alone, the directors look for success in the labors of their brethren; and encouraged by the promise of the Holy Spirit to them that ask him, they rejoice in the increased attendance at the missionary prayer-meetings in the metropolitan districts, and some other portions of the country; and regard this as one of the most favorable indications of divine approbation. The directors notice also with pleasure, the increasing number of holy and devoted young men, who, in answer to the claims of the world, and the prayers of the church, have been led, they would hope by the Holy Spirit, to consecrate themselves to missionary service, and are now training for the work.

The tenor of communications from every quarter has shown so strongly the need of vigorous effort, that the expenditure of the year now closed has equalled the income of the preceding one, and exceeded that of the current period. There

has been an important increase in the most effective means of good, and under the divine blessing, a proportionate addition of fruits, among which, with deep humility and holy gratitude to Him to whom alone all praise is due, the directors would notice the addition of 820 converts to the church on earth, besides the numbers who have left the most satisfactory grounds to conclude, that they have departed from Christian fellowship on earth, to join the spirits of just men made perfect before the throne.

CHURCH MISSIONARY SOCIETY.

THE Rev. Joseph Knight, of the Church Missionary Society in Ceylon, thus reviews the difficulties which a missionary in the east is called to encounter in the prosecution of his labors. "It is well to know the nature and extent of these difficulties," says the editor of the London Missionary Register, "but when we call to mind the divine commission under which the missionary goes forth, and the triumphs which the gospel, as the power of God, has achieved over the most formidable opposition from the day of pentecost to the present hour there is no cause for despondency or discouragement."

In addition to the obstacles which arise from the depravity of human nature, and which, though differing in degree among different people, are common to all, there are many peculiar to this country, which, therefore, demand particular notice.

Of these, one of the most obvious is, the exclusive and consequently forbidding and unsocial nature of their institutions, both civil and religious. These are blended together, and rest on the same authorities; viz. the Shasters, remote antiquity, and universal practice. They are regarded as of divine origin, and as coeval with their existence as a people. They so insinuate themselves into every feeling of the mind, and every action of the life, that the views, and habits, and character of the people are formed from them; and they totally exclude all, except where the hope of gain, or some such motive, operates, from familiar intercourse with others.

1. Among the institutions of the country, caste stands first. This pervades the whole nation, and prescribes the rank of every individual in the community, the trade and occupation which each must follow, the duties to be done, the connections to be formed, &c. &c.; and these are all practised from generation to generation, with the most undeviating scrupulosity.

2. Included in the above is a system of hereditary priesthood; forming an integral part of the nation, and from time immemorial claiming and exercising an indisputable supremacy over all the other classes. Notwithstanding the rever-

ence occasionally paid to individual brahmins, they are regarded as little less than divine—especially such as hold the sacerdotal office, by those for whom they officiate: and, without any reference to the morality or immorality of their characters, they are, by the highest sanction, esteemed as the representatives of the Deity, and not unfrequently receive divine honors.

Though the contributions which form the support of this class are, for the most part, voluntary, yet such is the bondage in which the people are held by custom, superstitious dread of demons, the authority of their sacred books, &c. &c., that the amount paid annually by each respectable person to this object is said to be very great. Occasions for such payments are endless. Not only from the very birth, but, in some castes, or by such as strictly conform to prescribed rites, even from the very conception, and onward through life, offerings are frequently made, or rites performed, which require the offices of the family brahmin, who always immediately receives the accustomed dues. But not only through life are burdensome and expensive ceremonies performed: funeral obsequies, and rites to the manes of progenitors, are deemed very important; and these are continued annually, and even monthly, so long as children or descendants survive, to bear in remembrance the name or any knowledge of the individual.

3. As the shasters are held in such high veneration, and regulate to so great an extent the views and practices of the people universally, they also must be regarded as forming a most powerful obstacle to the spread of truth. These are writings undoubtedly of great antiquity, deemed sacred, inculcating the rigid observance of the rites and customs prevalent in the country; and totally excluding foreigners, and all who are not by birth of approved caste, from all participation.

4. The monstrous tales contained in these books also form a difficulty of no mean importance. All the puranas (sacred poems) are filled with the most extravagant and wonderful accounts of the exploits of their gods and heroes, achieved in remote ages; which, strange as it may seem, are all received with the most unhesitating confidence, being universally considered of divine authority. Provided such accounts, whether ancient or modern, be in accordance with, or in support of, their systems, no evidence is required of their authenticity. No inquiry is ever instituted as to their truth or falsehood; for doubt seems never to enter the mind. With a people so credulous, the evidence arising from real miracles has little weight. The miracles of the Bible are scarcely deemed worthy of notice; and abstract truth, however supported by argument, makes little or no impression on the mind. Their intellects are, as it were, blunted; and their thinking powers but little brought into exercise, except within certain prescribed limits; the writings and opinions of the ancients always determining the bound of investigation. The utmost apathy characterizes the great mass of the people, with regard to every thing but what immediately affects the senses; so that the passions are not easily wrought upon by affecting representations, nor the conscience roused by fear of impending danger in a future state.

5. The doctrines taught in their books are not less pernicious. The doctrine of destiny, or rather of works of merit and demerit, supposed to have been performed in consequence of the connection of the soul with matter in former

states of existence, issuing into an endless succession of transmigrations and their attendant enjoyments and sufferings, has an inconceivably powerful hold on the mind. Joyous or adverse events, and even future destiny, being supposed to happen merely as things of course, or as the result of past actions not at all within their controul, and but little affected by present conduct, an inconceivable apathy pervades the mind with regard to futurity. The feeling runs into all the occurrences of life. All their hopes and fears are regulated by it; and the stupifying salvo is constantly applied to lull the feelings under misfortune and disappointment. This doctrine is found in all their books, is inculcated by all their teachers, and is ever recurring in conversation, as the source to which all events are referred, whether they regard themselves individually or otherwise. Hence a superintending Providence is kept out of sight; but their system does not properly admit of the idea. If powers are ascribed to the gods to do them good or evil, it can happen only according to their former merit or demerit; even the gods themselves, whether individually, or in their operations for others, being subject to the same unalterable influence.

This doctrine is one of the most difficult to refute in the whole system, and is probably the last that retains possession of the mind of the convert to Christianity. It accounts for all the evils that exist in the world, whether moral or natural; and furnishes a reason wherefore one is poor and another rich, one a prince and another a beggar, one wise and another a fool, one a man and another a brute or vegetable. All natural defects, as blindness, decrepitude, &c., among the brute creation, as well as among the human species, are ascribed to it; nor is there any thing in the whole range of creation beyond its influence. Though shewn the absurdity of this doctrine again and again, except convinced by more than human power, the poor bewildered Hindoo still clings to it with the utmost tenacity.

6. The very obscene character of these writings may also be mentioned. They furnish an almost inexhaustible fountain of impurity, calculated greatly to strengthen the depraved feelings of the natural heart; and thus form no inconsiderable barrier to the spread of the religion of the holy Jesus. In other systems, purity and virtue are taught by precept, and recommended for imitation, how much vice and obscenity soever may be found in practice: but here, the puranas, which are the class of sacred books chiefly read, and by which the views and feelings and general character of the people are for the most part formed, are full of the grossest allusions. No adequate conception can possibly be formed of the very low and debased character of these writings, except by those who have read them; and yet they are chaunted and explained in their temples from day to day, to companies of both sexes and all ages, and it is considered very meritorious to hear them. As might naturally be supposed, the state of morals in the country is exactly the counterpart of their books.

7. The degradation of the female character, arising from the low estimation in which it is held, and the proscription of female education, also proves a very powerful obstacle to the spread of knowledge. To be born a female is universally considered an evil, both to the individual herself, and to the family in which she is born. All through life she is treated as a being of inferior rank in the creation; as unfit for society, and incapable of comprehending subjects conversed

on by the other sex. When married, she is regarded by the husband as his slave; she cannot eat till he has eaten, nor go to rest till he has retired, nor do any thing but in obedience to his will. Though women frequent the heathen temples, and are more superstitious than the men, when spoken to by Christians on the concerns of religion, of the soul, a future state, &c., their common answer is: "Speak to our lords about this: we cannot comprehend such things." Ignorance is a universal characteristic; and they are not only regarded as incapable of learning, but instruction in a female is considered a thing to be deprecated and avoided: hence, one of her natural and most estimable qualities, as given in their vocabularies, and found generally in their books, is ignorance or incapacity.

8. Another obstacle to the spread of divine truth arises from its teachers being obliged to employ terms, which, from their heathenish use and application, necessarily convey different ideas from those intended. Thus, if God be spoken of, except the hearer has long been under Christian instruction, he will probably understand by it some one of his deities, who yields to the vilest passions, and allows his worshippers to do so too. By sin may be understood nothing more than ceremonial defilement, or an evil committed in a former birth; for which the person feels himself no further accountable than as he is now suffering in consequence of it; or, if it be referred to present actions, it is not an evil against a God of holiness and justice, who punishes the sinner for the violation of his law, but a principle ascribed to God as its author, equally with what is good, and alike pleasing to him. Almost every theme that forms the subject of our addresses is perverted in a similar way: so that when we think we preach in the clearest and most intelligible manner, and hope we are fully understood, and that distinct and powerful impressions are made on the mind, it is often found, on inquiry, that scarcely a correct idea has been retained, and that most that was said was greatly misconstrued by the hearer. The newly arrived missionary is more especially liable to difficulties of this class.

9. The length of time requisite to acquire such a knowledge of the languages, customs, &c. of the country, as is necessary to qualify a person to become an efficient teacher, among a people so sternly untractable, so rigidly adhering to their superstitions, &c., also forms a difficulty of very great importance.

10. The influence of climate on the European constitution ought not to be lost sight of. The greater part of those who come out as missionaries are incapacitated for labor before they acquire a competent knowledge of the native language.

11. The natural tendency of his system, considering the invincible hold it has on the mind, to induce the Hindoo to regard all others with contempt, or even with abhorrence—as life-takers, beef-eaters, &c.—should also be taken into account.

12. The want of a full exhibition of the Christian character, by persons of their own nation, may also be regarded as proving a check to the spread of divine truth. Many have formerly assumed the Christian name, in different parts of southern India, and large parties have been formed; but their Christianity has been, for the most part, it is believed, merely nominal. Their religion has not been fully exemplified in life; and the heathen, therefore, have had but little opportunity so to appreciate its excellencies as to produce conviction. In this island it was formerly propagated by force. It may well be inferred that the result on the native mind is any thing but favorable.

13. The natural character of the people may also be considered as unfavorable. They are credulous to a high degree, in what refers to their own system; but generally fickle, imbecile, and easily affected by what strikes the senses. Exterior decorations are their foibles. Public exhibitions always work on their minds. Idolatrous processions prove exceedingly imposing, independently of the superstition which operates. Scripture truth, therefore, simply promulgated, and unaccompanied by exterior show and parade, finds, in the habitual constitution of their minds, no congeniality of soul.

American Board of Commissioners for Foreign Missions.

SECRETARIES.

THE Rev. Benjamin B. Wisner, who was, at the late meeting of the Board, appointed one of its Secretaries, was, on the 12th ult., at his own request, dismissed, by an ecclesiastical council, from the pastoral charge of the Old South Church in Boston; and, on the same day, communicated to the Prudential Committee his acceptance of the appointment; and has entered on the duties of the office. Mr. Anderson and Mr. Greene, who have, till the late meeting of the Board, sustained the office of Assistant Secretaries, and were then also chosen Secretaries, continue in the service of the Board in this new relation. The three Secretaries will be jointly responsible to the Prudential Committee in regard to the business of their department; but, in its execution, Dr. Wisner will attend to the domestic correspondence, the general superin-

tendence of agencies, the visiting of theological seminaries and meetings of the principal ecclesiastical bodies, &c.; Mr. Anderson will conduct the foreign correspondence, with the missionaries and with other societies; and Mr. Greene will have charge of the correspondence with missions among the Indians, and of the editing of the *Missionary Herald*. Other duties there will be common to the three, and each will assist the others as occasions shall require.*

* It may be proper to state, that the number of laborers now in the department of correspondence, is the same that it was during several of the last years of Mr. Everts' life. The present arrangement neither diminishes nor increases the amount of labor then performed by Mr. Anderson and Mr. Greene, for they were then fully employed, and nearly in the manner in which they will be now. The appointment of three co-ordinate Secretaries, instead of one Secretary and two Assistant Secretaries, was with a view to a more equal division of responsibility, and greater order and facility in the performance of the multifarious duties of the

In entering upon the responsible and arduous work thus devolved upon them, the Secretaries are sustained and encouraged by the assurance that they will be remembered continually in the prayers, and have the active co-operation, of the patrons and friends of the Board of every class and name. With these aids, and abstaining from other engagements incompatible with the faithful discharge of their trust, and keeping aloof from the divisions of every kind that may exist among those evangelical Christians by whom the missions of the Board are sustained, and devoting themselves, as health and strength shall admit, to the prosecution of the great work to which they are set apart, they indulge the hope that they will be permitted to share, with their revered predecessors, and others similarly employed, the blessedness of contributing directly and efficiently to the spread of civilization and Christianity through the world.

ORDINATIONS OF MISSIONARIES.

Mr. John Fleming, lately of the Theological Seminary, Princeton, was ordained as a missionary by the Huntingdon Presbytery, at Lewistown, Pa. October 24th. The sermon was preached by Rev. Robert McCachren, from Isaiah lxiii. 2.

Mr. Henry R. Wilson, recently of the Theological Seminary, Princeton, was ordained as a missionary, at Shippensburg, Pa. by the Presbytery of Carlisle, October 9th. The sermon was preached by Rev. Mr. DeWitt, of Harrisburg.

DEPARTURE OF MISSIONARIES.

For Missions among the Indians.

Rev. Asher Bliss, of Thetford, Vt., recently from the Andover Theological Seminary, with his wife of the same place, commenced their journey for the Cattaraugus mission in the western part of the state of New York, about the 10th of October, where they will take the place of Mr. Thayer, former teacher and catechist at that place, who, owing to his health and the circumstances of his family, has asked to be released from service next spring.

Mr. Matthias Joslyn, of Waitsfield, Vt., and Mrs. Joslyn and Miss Relief Thayer of Thetford, Miss Esther Smith of Royalton, and Miss Jerusha Johnson of Albany, N. Y., commenced their journey, by the way of Lake Erie and the Ohio river, for different missions among the Indians, about the 15th of October. Miss Thayer is ex-

pected to join Mr. and Mrs. Bliss at Cattaraugus, as teacher of the school. Miss Smith and Miss Johnson, are expected to stop, one at Dwight and the other at Fairfield, among the Arkansas Cherokees; and Mr. and Mrs. Joslyn are expected to proceed to the Union mission to take charge of the schools at that place. Mr. Joslyn was formerly teacher of the boys' school at Mayhew, among the Choctaws.

department. The cares and labors of the last two years (for Dr. Cornelius did not live to enter upon the discharge of his duties at the Missionary Rooms,) have been greater than two persons can possibly sustain.

Rev. Henry R. Wilson, of Shippensburg, Pa., recently of the Theological Seminary, Princeton, embarked at New York, November 1st, for New Orleans, whence he will proceed up the Mississippi and Arkansas rivers, to join the missionaries among the Arkansas Cherokees.

Rev. John Fleming, of Brown's Mills, Mifflin county, Pa., lately of the Princeton Theological Seminary, embarked at New York for New Orleans, November 6th, whence he will proceed by the same route with Mr. Wilson to the settlements of the Creek Indians, between the Arkansas and Verdigris rivers.

For the Mediterranean.

Rev. William M. Thomson, Rev. Elias Riggs, and Asa Dodge, M. D., with their wives, sailed from Boston, on the 30th of October, in the brig Garnet, for the Mediterranean mission. Doct. Dodge is a graduate of Bowdoin college, and a licensed preacher, and is a native of Newcastle, Me. Mr. Thomson is from Springdale, Ohio, and received his theological education at the Princeton Theological Seminary. He and Doct. Dodge will join the mission in Syria. Mr. Riggs is from Mendon, N. J., and the Andover Theological Seminary, and is destined to the mission in Greece.

The Instructions of the Prudential Committee were delivered to them by Mr. Anderson on the evening of October 24th, in presence of a large congregation in Park-street church, accompanied with appropriate religious exercises, and an address to the missionaries by the Rev. Eli Smith, a member of the mission now in this country. The subject of Mr. Smith's address was, *The trials of missionaries*. It has since been published.

For the Sandwich Islands.

Rev. Lowell Smith, of Heath, Mass., from the Auburn Seminary, Rev. Benjamin W. Parker, of Reading, Mass., from the Andover Seminary, and Mr. Lemuel Fuller, printer, of Attleborough, Mass., having been designated, with the wives of the two former, to the Sandwich Islands mission, a passage was engaged for them in the ship Mentor, to sail from New London about the middle of November. The Instructions of the Prudential Committee were delivered by Mr. Anderson, on Sabbath evening, November 11th,

in the congregational church of New London. The audience was one of the largest ever convened in that city, and the season one of deep interest. Besides appropriate religious exercises, in which the Rev. Mr. Diell, who was to embark in the same ship as chaplain to the seamen at the Sandwich Islands, and the Rev. Mr. Vaill, of East Lyme, took part, the missionaries were addressed by the Rev. Mr. McEwen of New London, and the choir sang the following missionary hymn—composed by a young gentleman recently connected with the Theological Seminary at Andover, and set to music by a gentleman of Boston.

Yes, my native land, I love thee,
All thy scenes I love them well;
Friends, connections, happy country!
Can I bid you all farewell?

Can I leave you—
Far in heathen lands to dwell?

Home! thy joys are passing lovely;
Joys no stranger heart can tell!
Happy home! 'tis sure I love thee!
Can I—can I say—Farewell?

Can I leave thee—
Far in heathen lands to dwell?

Scenes of sacred peace and pleasure,
Holy days and Sabbath bell,
Richest, brightest, sweetest treasure!
Can I say a last farewell?

Can I leave you—
Far in heathen lands to dwell?

Yes, I hasten from you gladly,
From the scenes I loved so well!
Far away, ye billows, bear me;
Lovely native land, farewell!
Pleased I leave thee—
Far in heathen lands to dwell.

In the deserts let me labor,
On the mountains let me tell
How He died—the blessed Savior—
To redeem a world from hell!
Let me hasten,
Far in heathen lands to dwell.

Bear me on, thou restless ocean;
Let the winds my ravens swell—
Heaves my heart with warm emotion,
While I go far hence to dwell.
Glad I bid thee,
Native land!—FAREWELL—FAREWELL!

On Tuesday evening, the missionaries and Mr. Diell were present and assisted at a numerous missionary meeting in one of the churches of Norwich. Addresses were made by Mr. Anderson, Mr. Diell, and the Rev. Mr. Hyde of that city, and the interest of the occasion was heightened by appropriate music.

Much gratitude is due to friends of the cause in both these cities for the hospitality and kindness shown to this mission family. The embarkation was expected to take place on the following Monday.

DONATION OF BIBLES FOR DISTRIBUTION IN THE PACIFIC OCEAN.

THE directing committee of the Connecticut Bible Society have made a second appropriation of 200 Bibles, to be distributed by the mission-

aries of the Board at the Sandwich Islands among seamen and other proper persons. These will be placed at the disposal of the mission, in connection with Mr. Diell, chaplain to the seamen, now on his way to the islands in the ship Mentor.

MISSION AMONG THE OSAGES.

THE Rev. W. F. Vaill, of the Union mission, under date of July 22d, writes:

"The good work still continues among the Creeks. The second Sabbath in July I admitted eighteen more to our communion; making in all more than eighty communicants. Great is God's mercy to that people. Let us praise him for these signal favors to the Indians. The work still continues among the Cherokees. Doct. Weed has opened a Sabbath school among his people, and is doing good."

ERRATUM.

At p. 327 of the number for October, first column, near the bottom, for "11, Sabbath," read "10, Saturday." The transactions are entered in Mr. Goodell's journal as occurring on Saturday, and not on the Sabbath. The error was made by the person employed in copying extracts for the press, and was not perceived by the editor.

ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS.—The *Auxiliary of Brookfield and Vicinity* held its annual meeting at Ware, October 16th. The report was read; after which addresses were delivered by Rev. Daniel Crosby, deputation from the Board, Rev. Mr. Horton, and Rev. R. S. Storrs.—Rev. Micah Stone, *Secretary*; Allen Newell, Esq. *Treasurer*.

CONNECTICUT.—The *Western Auxiliary of Fairfield County* held its 8th annual meeting at New Canaan, October 9th. A report was read by the Treasurer and another by the Secretary. Addresses were delivered by Rev. Joel Mann, Rev. Samuel Merwin, and other gentlemen, members of the auxiliary. The following resolution was adopted unanimously:

"Resolved, That this society in humble reliance upon God's blessing, do pledge to the cause of foreign missions, for the year ensuing, a sum not less than one thousand dollars."

This is nearly twice the sum raised by the auxiliary the present year.—Rev. Theophilus Smith, New Canaan, *Secretary*; Matthew Marvin, Esq. Wilton, *Treasurer*.

MAINE.—The *Auxiliary Foreign Mission Society of Lincoln County* held its last annual meeting at Thomaston, on the 21st of August. Rev. Mr. Clark, of Wells, was present as a delegation from the Board. The following resolution was submitted, and unanimously adopted by the society:

"Resolved, That this auxiliary deem it expedient and desirable that foreign missionary associations, male and female, be organized in the several congregational societies, in this county, within the present year; and that the clergymen connected with this auxiliary be responsible for carrying this resolution into effect, in their respective societies, within the time specified."

Rev. D. M. Mitchell, *Secretary*; Warren Rice, Esq. *Treasurer*.

OHIO.—The *Auxiliary of Geauga County* held its first anniversary at Claridon, October 16th. The report of the executive committee was read, and addresses delivered by several clergymen.—Rev. Myron Tracy, Claridon, Secretary; Doct. John H. Matthews, Painesville, Treasurer.

FORMATION OF AN AUXILIARY.

NEW YORK.—The Central Society Auxiliary to the A. B. C. F. M., for Western New York, was organized on the first Tuesday of February last

Hon. N. W. Howell, L.L.D., *President*;
 Rev. H. Dwight,
 Col. H. Camp,
 Hon. L. T. Stevens,
 Col. G. Beckwith,
 Hon. B. Green,
 C. Masten, Esq.,
 Rev. H. P. Strong, *Secretary*;
 Rev. A. D. Eddy, *Treasurer*;
 Rev. H. Dwight,
 Rev. E. Phelps,
 Walter Hubbell, Esq.,
 Secretary and Treasurer,

Vice Presidents;

Executive Committee.

Donations,

FROM OCTOBER 16TH, TO NOVEMBER 15TH,
 INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Central aux. so. of Western New York, Rev. A. D. Eddy, Tr.</i>	
Aurora, 10; Dea. Gaylord, 12;	22 00
Dresden,	50 00
East Bloomfield,	80 00
Geneseo,	10 75
Hopewell,	15 00
Lima,	17 00
Palmyra, Mon. con. 75; la. aux. so. 44;	119 00
Prattsburgh,	50 00
Rushville,	3 75
Sodus, A lady, av. of jewelry,	3 00
Trumansburg, A friend,	15 00
Truxton,	16 00
Victor,	24 10—425 60
<i>Cheshire co. N. H., C. H. Jaquith, Tr.</i>	
Alstead, 1st par. Mon. con.	13 00
Fitzwilliam, Gent. 31.50; la. 31.29;	65 79
Keene, Gent. 44.60; la. 32.15;	76 81
Nelson, Gent. and la.	75 00
New Alstead, La. gent. and mon. con. to constitute the Rev. Moses GERAULD an Honorary Member of the Board,	50 00
Rindge, La. 31.50; mon. con. 18.50;	50 00
Sullivan, C. box,	12 01
Troy, Mon. con.	15 00
Westmoreland, La. 12.88; a lady, 1;	13 88
Winchester, La.	15 38
A friend, 2; do. 1.50;	3 50—390 37
Columbia co. N. Y., I. Platt, Tr.	60 00
<i>Essex co. Ms. J. Adams, Tr.</i>	
Beverly, Contrib. of aux. so.	33 00
Danvers, N. par. Sub. sch.	6 27
Essex, J. Choate, for ther. miss.	6 00—45 27
<i>Essex co. N. J., T. Frelinghuysen, Tr.</i>	
(of which fr. Union for. miss. so. of Elizabethtown, for David Magee in Ceylon, 12.)	647 12
Gaucha co. O., J. H. Matthews, Tr.	22 00
<i>Grafton co. N. H., W. Green, Tr.</i>	
Campton, Gent. 28.35; la. 28.55; mon. con. 15.84;	72 74

Canaan, Gent. and la.	9 85
Dartmouth College and Hanover Plain, Gent. 37.12; la. 68.16; mon. con. 37.34;	142 62
Dorchester, Gent. and la.	5 00
Groton, Gent. and la.	3 00
Haverhill, Gent. 12; la. 6.44; mon. con. 24;	42 44
Hebron, Gent. and la.	7 00
Lebanon, Gent. 12.33; la. 24; mon. con. 50;	86 33
Orford, Mon. con.	3 70
Orford West, J. B. Wheeler,	5 00
Piermont, Mon. con. 5.45; a friend, 2;	7 45
Plymouth, Gent. 12; la. 37.87; mon. con. 40.13;	90 00
Thornton, La.	14 65
Wentworth, Mon. con.	10 00
	499 78
Ded. expenses paid by aux. so.	2 64—497 14
<i>Hartford co. Ct. J. R. Woodbridge, Tr.</i>	
Berlin, Kensington so. Young men's miss. so.	6 37
Canton, Gent.	7 50
Ensbury, La.	12 00
East Windsor, N. so. La. to constitute the Rev. SHUBAEL BARTLETT an Honorary Member of the Board,	50 00
Glastenbury, A friend, 50; Mrs. J. H. 1;	51 00
Granby, 1st so. Gent. 18.50; la. 16.51;	35 01
Hartford, North, La.	10 41
Manchester, Gent. (of which fr. RALPH R. PHELPS, which constitutes him an Honorary Member of the Board, 100);	180 00
Malboro', Gent.	10 56
	362 35
Ded. c. note,	1 00—361 85
<i>Merrimack co. N. H., S. Evans, Tr.</i>	
Rosawen, La.	10 00
Bradford, Gent.	3 59
Canterbury, La.	1 50
Loudon, W. Wheeler,	4 00—19 09
<i>Monroe co. N. Y. By E. Ely,</i>	
Brighton, La. benev. asso.	30 00
Clarkson, Cong. chh.	23 50
Henrietta, Mrs. Clark,	50
Knowlesville, Presb. chh.	9 00
Lyme, Benev. asso.	3 50
Mount Morris, 1st presb. chh.	23 00
North Penfield, Presb. chh.	10 59
Ogden, Cong. chh.	20 00
Perrinton, Fem. miss. so.	16 00
Richmond, 6.82; av. of beads, 4;	10 82
Rochester, 1st presb. chh. 158.57; 2d do. 178.35;	336 92—483 83
<i>New Haven co. East, Ct. S. Frisbie, Tr.</i>	
	121 78
<i>New London and vic. Ct. W. P. Cleaveland, Jr. Tr.</i>	
(of which to constitute the Rev. JOHN ANGELL JAMES of Birmingham, England, an Honorary Member of the Board, 50);	965 00
<i>New York city and Brooklyn, W. W. Chester, Tr.</i>	
	314 04
<i>Northampton and neighb. towns, Ms. J. D. Whitney, Tr.</i>	
Amherst, 1st par. Gent. (of which to constitute RUFUS GRAVES an Honorary Member of the Board, 100); 134.55; la. 26;	220 55
Belchertown, Gent. 16; la. 22.30;	38 30
Chesterfield, Gent.	1 00
Cummington, Gent. 44.88; la. 33;	77 88
Deerfield, S. par. Gent. 37; la. 16.50;	53 50
East Hampton, Fem. benev. so. for Payson Williston in Choc. na. 9; gent. 15; la. 11.25;	35 25

Enfield, Gent. 96; la. 56,25; mon. con. 39,50; sub. sch. 8,25;	200 00	Jamersville, Cong. chh. and so. coll. 17,50; mon. con. 32,50; to constitute the Rev. LUTHER MYRICK an Honorary Member of the Board,	80 00
Goshen, La.	14 00	Little Lakes, Mrs. Stewart,	2 00
Granby, W. par. Gent. (of which to constitute the Rev. ELI MONROE an Honorary Member of the Board, 50;) 54,35; la. 36,73; mon. con. 23; fur. wes. miss. 6,50;	130 48	Madison, Mon. con.	12 00
E. par. Gent.	30 00	Mexico, Mon. con.	22 58
Hadley, Gent. 90,58; la. 39,87; mon. con. 76; WILLIAM DICKINSON, which constitutes him an Honorary Member of the Board, (85; having been paid prev.) 50; mite so. 12,34; Patrick Swamp, fur Choc. Ark. miss. 9,37;	278 16	Mexicoville, Mon. con.	9 00
Hatfield, Gent. 49,90; la. 57; mon. con. 10,08;	125 28	New Hartford, Mon. con. in presb. so.	6 03
Middlefield, Gent. 35; la. 20; mon. con. 36,81; young la. work. so. 8,82;	100 63	New Haven, Mon. con.	6 54
Northampton, Gent. 50,37; la. (of which fur Mackinaw miss. 1;) 2,83; mon. con. 76,63; a teacher and her schol. 3,22;	133 15	Norwich, Presb. cong.	18 34
Norwich, Gent. 7; la. 8,46; mon. con. 12,10; f	27 56	Oswego, Mon. con.	12 40
Plainfield, Gent. 23,63; la. 13,02; Southampton, Gent. 2,95; la. for Morris E. White and Louisa C. P. White at Mackinaw, 64,47;	36 65	Plymouth,	5 00
South Hadley, 1st par. Gent. 50; mon. con. 36,75; cent. so. 33; Cher. so. 10,50;	130 25	Rome, Young la. sew. so.	50 00
Canal, Miss. so.	7 00	Russia, Mrs. I. A. av. of socks,	1 00
Sunderland, Gent. 32,12; la. 40; S. W. 3;	75 19	Smithfield, Presb. so.	37 12
West Hampton, Contrib. at ann. meet. 18,07; la. 12,47;	30 54	Warren, Mrs. E. Noble,	5 00—386 68
Whately, Gent. 25; la. 30,88; mon. con. 33,38;	29 26	Orange co. Vt. J. W. Smith, Tr.	5 66
Williamsburgh, Gent. 10; la. 18; Worthington, Miss. asso.	98 00	Braintree, For. miss. asso.	5 66
Norwich and vic. Ct. F. A. Perkins, Tr.	5 00—1,924 98	Brookfield, Gent. 21,25; la. 15; la. cent. so. 12; Widow M. L. 2; mon. con. 35,08; (of which to constitute the Rev. DANIEL WILD an Honorary Member of the Board, 50;)	85 33
Beulah, Gent. 10,84; la. 12,40;	23 24	Chelsea, Gent. 31,25; la. 20;	51 25
Franklin, Gent.	4 00	Corinth, Gent. and la. and mon. con.	30 00
Griswold, Charlotte Leonard, 50; gent. 48; la. 44;	142 00	Newbury, Mon. con. 12; gent. 1,37; la. 14;	27 37
Jewett city, Gent. 29,42; la. 25,60;	55 02	Post Mills village, Mon. con.	11 65
Lisbon, Fem. char. so. 12; gent. 9; la. 11,68;	32 68	Stratford, Mon. con.	20 00
Hanover, Gent. 30,43; la. 24,82;	55 25	Thetford, Contrib. in cong. so. 73; la. 30;	103 00
Montville, Mon. con.	13 51	Tunbridge, Rev. D. H. Willis-	74 00
North Stonington, Gent. 12; la. 10,84;	31 84	ton, 60; gent. 12; la. 12;	21 10
Norwich, 1st so. Mon. con. 35,43; gent. 22; la. 36,02;	93 47	Vershire, Gent. and la.	5 00
Chelsea, La. 111; mon. con. 101,79;	212 79	Washington, Gent. and la.	21 10
U. Falls, Mon. con.	23 55—687 35	West Fairlee and Post Mills vil-	21 61
Old Colony, Ms. H Coggeshall, Tr.	15 00	lage, Gent. 15,42; fem. benev. so. 6,19;	12 00—487 97
New Bedford, 1st chh.	6 00	Williamstown, Gent. and la.	12 00—487 97
Onesida co. N. Y., A. Thomas, Tr.	12 00	Of the above, \$100 constitute JOHN W. SMITH of Chelsea, an Honorary Member of the Board.	
Antwerp, Mon. con.	11 23	Rutland co. Vt. J. D. Butler, Tr.	41 94
Burlington, Mon. con. in cong. chh.	19 03	East Rutland, Mon. con.	15 98
Camden, Mon. con. in presb. so. 10,23; fem. miss. so. 1;	15 00	Pittsford, Gent. 8,13; la. 7,85;	28 00—85 92
Chittenango, Mon. con. in ref. D. chh. (of which fur Mackinaw miss. 4;)	19 03	Poultney, Mon. con.	2 00
Clinton, Fem. so.	2 06	Strafford co. N. H., A. Freeman, Tr.	2 00
Colesville,	1 25	Alton, Miss. asso.	53 14
Columbus, Fem. benev. so.	1 00	Dover, Gent. 22; la. 24; mon. con. 7,14;	7 76
Constantia, E. Smith,	10 00	Durham, Mon. con.	2 33
Exeter, Benev. so. coll.	33 00	Farmington, J. W. 2; indiv. 38c.	27 38
Fayetteville, Presb. so. 30; Mrs. M. J. 1; Mrs. I. E. J. 2;	6 20	Rochester, Miss. asso.	43 00
Hamilton, Av. of jewelry,	12 00	Somersworth, G. Falls, Cong. chh. 27,45; miss. asso. 15,55;	9 50
Hannibalville, Mon. con. in presb. chh.	20 91	Wakefield, Miss. asso.	13 81—158 97
Homer, Sub. sch. class,		Wolfboro', Miss. asso.	27 17
		Washington co. N. Y.	
		Union Village, Asso.	
		Windham co. Vt. N. B. Williston, Tr.	
		Coll at ann. meeting,	2 77
		Brattleboro', E. Village, La.	53 19
		19,19; mon. con. 34;	6 69
		Dummerston, Coll.	
		Marlboro', Mon. con. to constitute the Rev. E. H. NEWTON an Honorary Member of the Board, 50; ded. am't prev. rec'd, 15;	35 00
		Fem. cent. so.	10 00
		New Fane, Mon. con. in sch. dis. No. 7,	12 14
		Wardsboro', Mon. con. 19,28; fem. cent. so. 12;	31 28
		Westminster, E. par. Gent. 10,37; la. 13; mon. con. 16,54;	39 91—190 98
		Windham co. North, Ct. E. Newbury, Tr.	
		Abington, La.	34 56
		Brooklyn, La. 32,32; mon. con. 20,62;	53 94

Eastford, La.	36 71
Killingly, Fem. cent. so. in Factory.	12 00
Westfield, Fem. asso. 26,57; gent. 48,50;	75 16
Pomfret, Mon. con.	19 86
South Woodstock, Gent. 4; la. 24,19;	28 19
Thompson, Gent. 4,17; la. 18,67;	22 80
Westford, Gent. 7,25; la. 13,34; mon. con. 4,72;	25 31
West Woodstock, Gent. and la. Worcester co. Ms. Relig. char. so.	14 00—322 53
Henry Mills, Tr.	
Grafton, Mon. con.	21 18
Millbury, W. par. Gent. 20; la. 49,25;	62 25
Presb. so. Gent. 35,15; la. 30,14; mon. con. 28,85;	94 14
Northboro' and Berlin, Asso.	11 00
North Meudon, Mon. con.	18 70
Sutton, Mon. con. 107,08; gent. 30,56; la. 61,64;	205 68
Upton, Gent. 18,20; la. 11,53;	29 73
Uxbridge, Gent. 48,65; la. 34; mon. con. 91,52;	174 17
Ward, Gent. 40,34; la. 22,68; mon. con. 14,56;	77 78
Westboro', Gent. 166; la. (of which for <i>Elisha Rockwood</i> in Ceylon, 25;) 140; mon. con. 44,38;	356 38—1,051 21
York co. Me. C. W. Williams, Tr.	9 02
Kittery, Fem. asso.	22 00—31 02
Saco, Gent.	

Total from the above Auxiliary Societies, \$9,002 88

II. VARIOUS COLLECTIONS AND DONATIONS.

Acton, Ms. Mon. con. in evang. so. 7,07; Rev. J. T. Woodbury, 12;	19 07
Albany, N. Y. Mon. con. in presb. chh. 46,46; 4th presb. chh. 5;	96 46
Alexandria, D. C. 2d presb. chh.	30 50
Amsbury and Salisbury, Ms. Mon. con. in 2d cong. so.	12 00
Andover, Ms. Rev. Dr. Edwards and Mrs. Edwards,	12 00
Auburn, N. Y. Mon. con. in 2d presb. chh.	41 00
Brainbridge, N. Y. Mon. con. in presb. chh.	20 00
Baltimore, Md. A fem. friend, for miss. to the Northwest coast, 22; fem. sch. chil. of 2d presb. chh. for miss. to Marquessa Islands, 2,25; fem. mite so. pay. for Ceylon, viz. 5th for John Breckenridge, 20; 4th for Sarah Ridgely, 20; 3d for William S. Cross and Mary L. Sanger, 40; 2d for Jeremiah Everts, 20; 1st for Ann Hasseltine Judson, 20; 1st for Frances Mary Hill, 20; 1st for Susan Huntington, 20; for sem. at Batticotta, 20;	204 25
Bedminster, N. J. Ann. coll.	10 50
Bethlehem, N. Y. Presb. cong.	26 00
Bozford, Ms. Fem. char. so. (of which for wes. miss. 2,25;)	7 25
Brighton, Ms. Juv. miss. so. in snb. sch.	5 37
Brookline, Ms. Kingsbury so. for Cher. miss. 10; Japan miss. so. for miss. to Japan, 17,32;	27 35
Buckport, Me. Mon. con.	40 00
Butternuts, N. Y. Mon. con. in presb. chh.	35 00
Byron, N. Y. La. of presb. chh.	3 00
Caldwell, N. J. Mon. con. in presb. chh.	6 00
Canonsburg, Pa. Indiv. 57,25; fr. miss. so. 54,25; infant sch. for books for chil. in Greece, 1; S. M. B. for do. 50c.	113 00
Carrollton, Ill. Mon. con. 15; C. G. L. for test. for ben. 25c.	15 25
Chambersburg, Pa. A lady,	50
Chatham, N. J., A lady,	2 31
Cicero, N. Y. Mon. con.	7 00
Cleveland, O. Young la. miss. so.	20 00

Clintonville, N. Y. Mon. con. in presb. chh.	21 66
Coverville, Va. E. Ames,	2 50
Croftsbury, Vt. Fem. miss. so.	18 15
Cranbury, N. J. Presb. chh.	65 00
Danville, N. Y. Fem. miss. so. 24, Mrs. A. H. 3;	27 00
Dickinson, Pa. Indiv. 8; a mute lady, for Amer. Indians, 20; m. boxes, 22; fr. W. W.'s chh.	50 00
Dorchester, Ms. Pupils of acad. for schools in Greece,	12 00
Durham, N. Y. Fem. cent. so.	31 00
East Attleboro', Ms. La. for miss. asso.	57 45
East Hampton, N. Y. Fem. miss. so.	39 76
Elizabethtown, N. J., A lady, av. of Jewelry,	4 50
Elkton, Md. F. Henderson,	10 00
Elsworth, O. Fem. char. so.	9 37
Fairfield, Ct. La. of 1st chh. and so.	22 00
Farmington, Mich. Ter. Mon. con.	5 00
Fort Royal, Va. J. Stevenson,	10 00
Glen's Falls, N. Y. Mon. con. in presb. chh.	11 00
Glover, Vt.	3 31
Greensboro', Vt. La. asso.	8 23
Greenville, Ill. W. M. S. 1; G. K. 2; Miss P. 1;	4 00
Guildhall, Vt. La. asso.	6 50
Halifax, Vt. Fem. miss. so. 15; indiv. 37c.	15 37
Hardwick, Vt. Mon. con. in 2d cong. chh. 14; gent. asso. 52,50; la. 28,17;	94 67
Hardwick, Ms. Chh. and so. to constitute the Rev. MARTIN TUPPER an Honorary Member of the Board, 50; ded. an't prev. arkn. 21,56;	28 44
Harpersfield, N. Y. La. miss. so. and indiv. 3d pay. for Cotton Mather in Ceylon,	31 00
Harrisburg, Pa. Presb. chh.	50 00
Head of Coosa, Cher. na. J. Ross for exp. of Mrs. Worcester, and Mrs. Butler,	20 00
Holden, Ms. Fem. read. so. for female schools in Bombay,	16 82
Hopkinton, N. Y. Mrs. S. H. Conder,	1 00
Horshead, N. Y. Mon. con. in presb. chh.	5 00
Ira, N. Y. Mon. con. 18,50. This was ack. last month as fr. Italy, N. Y.	
Jaffrey, N. H. Mon. con.	13 51
Jamaica, N. Y. Young ladies of Miss Hann's sch. for ed. of females in Syria, 30,50; Mrs. Crane for do. 5,73;	36 23
Kinsman, O. Mon. con.	25 00
Lansingburgh, N. Y. Mon. con. in presb. cong.	100 00
Lexingburgh, Va. Mr. N. 5; Rev. Mr. Mc E. 2; coll. in presb. chh. 15,71;	22 71
Liberty, Va. T. L. L. 5; Mrs. M. O. L. 5; Mrs. S. T. 1;	11 00
Little Rock, Ark. Ter. Indiv.	31 31
Louisville, Ky. Coll. in 2d presb. chh. 33,87; mon. con. 16,37;	50 24
Lynn, Ms. A friend,	1 00
Maclines, Me. Mon. con.	5 00
Maryville, Ten. Aux. miss. so. 34; D. McCoy, 3;	37 00
Metkuen, Ms. Gent. and la. asso. of cong. chh. (of which to constitute the Rev. SYLVESTER G. PIERCE an Honorary Member of the Board, 50;)	53 00
Michigan, A friend,	1 50
Middleboro', Ms. Mon. con.	11 31
Middlebury, Vt. Benev. asso. in fem. sem. for Harriet B. Cooke and Maria H. Cooke in Ceylon,	20 00
Middle Tuscarora, Pa. Cong. 5; M. Laughlin, 5; for Bombay miss.	10 00
Milot, Me. United cong. chh.	43 00
Monson, Ms. A. W. Porter,	50 00
Montrose, Pa. Mon. con.	5 10
Moriches, N. Y. Mon. con. in presb. chh. indiv. 50c. each,	3 50
Mount Desert, Me. Mrs. S. K. 1; five	3 50
New Jersey, A lady. fored. fem. in Syria,	131 00
New London, Ct. Sewing so.	40 00
New Louisa chh. Va. Coll.	12 00
New Milford, Ct. Fem. mite so.	20 00

<i>New Providence</i> , N. J. Fem. juv. so. for ed. hea. youth, 3d pay. for <i>Elias Riggs</i> in Ceylon, 20; fem. char. so. 5; in av. of jewelry, 6.25; J. L. 5; J. M. M. 2; M. L. 1.50; Mrs. S. B. 1; Miss M. H. 3; S. M. 1; J. B. 1; Mrs. A. P. 1; T. D. P. 1; Mrs. C. M. 1; A. L. 1; 8 indiv. 50c. each; 3 indiv. 25c. each; Mrs. M. B. 37c.	
<i>New Windsor</i> , N. Y., P. Roe,	54 87
<i>North Bridgewater</i> , Ms. A fem. friend,	3 00
<i>North Chelmsford</i> , Ms. Mon. con.	2 00
<i>North East</i> , N. Y. Mr. Hoibrook,	5 71
<i>Orleans</i> , Ms. S. S. for suffering convert in Ceylon,	6 00
<i>Path Valley</i> , Pa. Upper chh.	2 00
<i>Peackam</i> , Vt. Mon. con. 22.85; do. av. of jewelry, 16; E. Clark, 2;	2 50
<i>Pitch Landing</i> , N. C., A. Bardwell,	40 85
<i>Pittsfield</i> , Ms. La. Jews so. for Jewish chl. in India,	1 00
<i>Prattsburgh</i> , N. Y. Mrs. M. Waldo, to constitute the Rev. JAMES H. HORTON of Hecator, an Honorary Member of the Board,	24 75
<i>Princeton</i> , N. J. Fem. Ceylon miss. so. for support of a fem. sch. in Ceylon,	50 00
<i>Rye-gate</i> , Vt. Chh. of Rev. J. M. for im- pris. missionaries,	60 00
<i>Salem</i> , Pa. L. Weston,	2 65
<i>Savannah</i> , Ga. Miss. so. coll. at mon. con. in indep. presb. chh. 58.53; 1st presb. chh. 30.43;	30 00
<i>Sheffield</i> , O. Mon. con. in presb. chh.	97 98
<i>Sherburne</i> , Ms. Mon. con. in Rev. Mr. Lee's so.	3 37
<i>Silver Lake</i> , Pa. Mon. con.	19 74
<i>Sing Sing</i> , N. Y. Misses W. and K.	6 15
<i>South Salem</i> , N. Y. Fem. char. so.	50
<i>St. Johnsbury Plain</i> , Vt. Fem. cent. so.	25 25
<i>Suwanville</i> , Me. Orphan miss. so. to con- stitute the Rev. DAVID THURSTON of Winthrop, an Honorary Member of the Board,	18 81
<i>Traxton</i> , N. Y. Mon. con. in presb. chh.	50 00
<i>Union</i> , N. Y. Mon. con. in Rev. Mr. Gould's chh.	12 00
<i>Utica</i> , N. Y. ASAHUEL SEWARD, which constitutes him an Honorary Member of the Board,	7 41
<i>Vandalia</i> , Ill. Coll. (of which fr. Union chh. 2;) 25.50; W. G. for test. for hea. 25c.	100 00
<i>Walden</i> , Vt. La. asso.	25 75
<i>Waldoboro'</i> , Me. Juv. so. 17; juv. work circle, av. of industry, 13; for Waldo- boro' sch. in Ceylon,	14 50
<i>Wallingford</i> , Ct. La. cent. so. 17.84; young la. do. 12;	30 00
<i>Waterford</i> , Me. Contrib. in cong. so. to constitute the Rev. JOHN A. DUGLASS an Honorary Member of the Board,	29 84
<i>Waterford</i> , N. Y. Mon. con. in presb. chh.	50 00
<i>West Chester</i> , Ct. Coll.	60 00
<i>Westfield</i> , N. J. Mon. con. in presb. chh.	32 23
<i>West Hampton</i> , N. Y. Mon. con. in presb. chh.	30 00
<i>West Nassau</i> , N. Y. Mon. con.	19 78
<i>West Randolph</i> , Vt. Mon. con.	13 00
<i>Winchester</i> , W. Ten. Indiv. for exp. of Mrs. Worcester and Mrs. Butler,	15 00
<i>Woodstock</i> , Vt. C. Dana,	22 25
<i>Wythe</i> and <i>Montgomery</i> co. Va. Fem. tract so. for Catharine R. Brown at Brainerd,	5 00
<i>Unknown</i> , N. Jewett, 8.50; S. B. H. 3;	30 00
	11 50
Whole amount of donations acknowledged in the preceding lists, \$12,184 03.	

III. LEGACIES.

<i>Goshen</i> , Ms. Jonah Williams, dec'd, by Abisha Williams, Ex'r,	50 00
<i>Lisbon</i> , Newcast. Ct. Levi Crosby, dec'd, by Ans. So. of Norwich and vic.	50 00
<i>Newton</i> , Ms. Rev. William Greenough, dec'd, for support of Indian schools, by William Greenough, Ex'r,	50 00

<i>North Bridgewater</i> , Ms. Widow Betsey Packard, dec'd,	10 00
<i>Princeton</i> , Ms. Ephraim Whitcomb, dec'd, by E. Beaman, Ex'r,	300 00

IV. DONATIONS IN CLOTHING, &c.

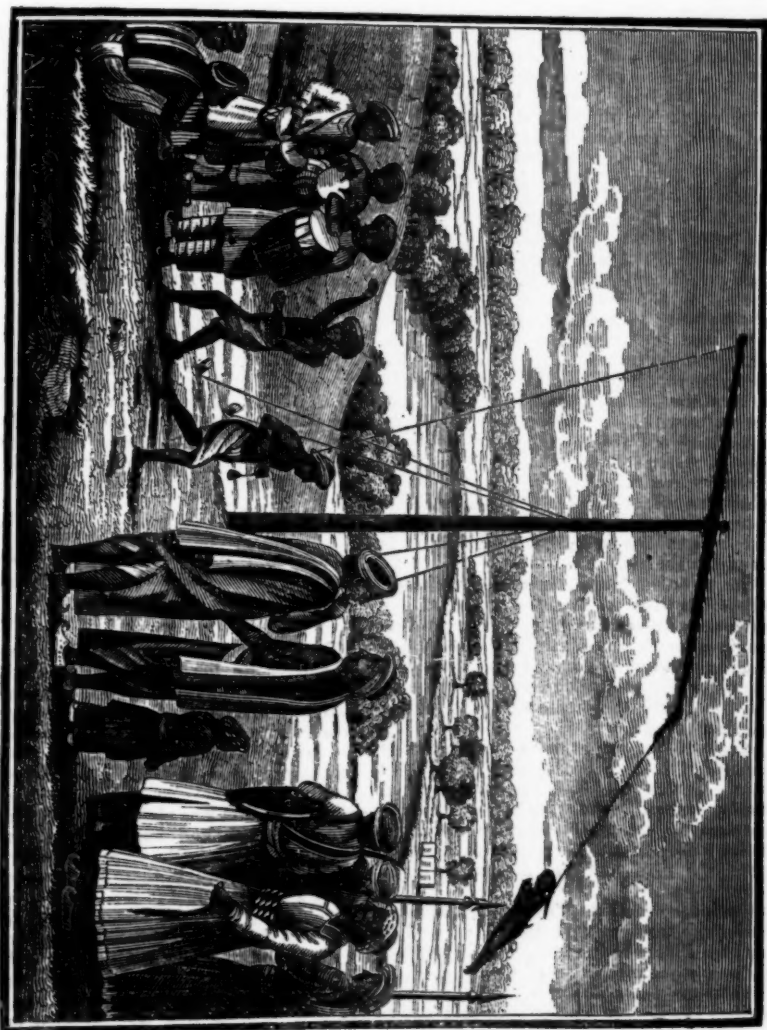
<i>Bloomfield</i> , A box, fr. fem. Dorcas so. for Rev. S. Ruggles, Sandw. Islands,	25 00
<i>Brookfield</i> , Ct. A bundle, fr. Dorcas asso.	10 65
<i>Brownington</i> , Vt. A box, fr. fem. char. so.	18 50
<i>Camden</i> , N. Y., A box, fr. fem. miss. so.	42 90
<i>Columbus</i> , N. Y., A box, fr. fem. benev. so.	23 55
<i>Essex</i> , Vt. Clothing &c. fr. la. asso.	22 98
<i>Exeter</i> , N. Y., A box, for Mackinaw,	56 00
<i>Farmington</i> , O. A box, fr. fem. miss. asso. for do.	30 75
<i>Franklin</i> , N. Y. Clothing, fr. ladies for do.	10 00
<i>Hamp. Chris. Depos.</i> Ms. Cunningham, a bundle, fr. fem. asso. 20; a bundle, fr. do.; Granby, W. par. felled cloth and shoes, fr. gent. asso.; Middlefield, socks, fr. la. asso.; Norwich, quilts and yarn; sundries, fr. gent. asso. and la. asso.; Plainfield, sattinet, fr. gent. asso. sundries, fr. fem. benev. so. 16; do. fr. la. asso. 1.68; West Hampton, cloth, flannel, &c. fr. la. asso.; Granby, 1st par. a barrel, for Mackinaw miss.; Northampton, a box, fr. Dorcas so. for do.	
<i>Halifax</i> , Vt. Bedquilt, fr. young ladies.	
<i>Harpersville</i> , N. Y. A box, fr. fem. sew. so.	40 00
<i>Holland Patent</i> , N. Y., A box, fr. ladies, for Mackinaw.	51 00
<i>Martinsburgh</i> , N. Y., A box, fr. ladies, for do.	52 65
<i>New Braintree</i> , Ms. A box, fr. young ladies,	30 00
<i>Newburyport</i> , Ms. A box, fr. fem. Sandw. Isl. so. for Sandw. Isl. miss.	
<i>New Hartford</i> , N. Y., A box, fr. ladies, for Mackinaw miss.	66 58
<i>New Haven</i> , Ct. A box, for Rev. J. Good- rich, Sandw. Islands.	
<i>North Bridgewater</i> , Ms. A bundle, fr. circle of industry.	
<i>Oneida Lake</i> , N. Y., A box, fr. fem. miss. so.	30 18
<i>Paris</i> , N. Y., A bundle, fr. fem. benev. so. for Seneca,	10 34
<i>Reading</i> , Ms. A bundle, for Rev. B. W. Parker, Sandw. Islands.	
<i>Smithfield</i> and vic. N. Y., A box, fr. la- dies, for Green Bay miss.	65 50
<i>South Scotchtown</i> and <i>Middletown</i> , N. Y., A box, for Rev. F. J. Gulick, Sandw. Islands,	102 00
<i>Suffield</i> , Ct. A box, fr. la. asso. 1st so.	42 76
<i>Trenton</i> and <i>Derfield</i> , N. Y. Flannel, socks, and yarn, fr. ladies, for Macki- naw.	
<i>Troy</i> , N. Y., A box, fr. ladies of 1st presb. chh. for Rev. S. Dibble, Sandw. Islands, 120; three barrels flour, for do. 16.87;	136 87
<i>Trumbull</i> , Ct. A bundle, fr. la. miss. so.	12 82
<i>Turin</i> , N. Y., A box, for Sault Ste Marie,	25 10
<i>Underhill</i> , Vt. A box,	31 00
<i>Union</i> , Onago na. Medicines, fr. A. Woodruff,	13 00
<i>Union Furnace</i> , Pa. 30 reams foolscap paper, fr. M. Wallace, for Bombay and Sandwich Islands.	
<i>Utica</i> , N. Y. Clothing, fr. ladies, for Mackinaw, 101.35; a box, for do.	
<i>Vergennes</i> , Vt. A box, fr. la. miss. so.	50 00
<i>Vernon Centre</i> , N. Y., A box, fr. ladies, for Mackinaw,	40 00
<i>Ware</i> , Ms. A box of shoes, fr. I. Gould,	30 00
<i>Westminster</i> , W. par. Vt. A box, fr. fem. asso.	30 83
<i>Whitesboro'</i> , N. Y. Clothing, fr. ladies, for Mackinaw.	50 00
<i>Williamstown</i> , Ms. A box, fr. la. in Rev. Mr. Gridley's so. for Sandw. Isl. miss.	52 00
<i>Winfield</i> , N. Y. Socks, fr. benev. so.	4 88

Monthly Paper

OF THE

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No. I. April, 1832.



CHURUKU OR HOOK-SWINGING.

THE engraving above represents a method of self-torture which is very common among the Hindoos. It is called *Churuku*, or hook-swinging; and is performed in honor of the god Siva, or the Destroyer, the second of the three principal gods of the Hindoos. An abominable festival is celebrated in honor of this god, when ridiculous and indecent ceremonies are performed, and many Hindoos, assuming the name of *sunyasees*, inflict on themselves the most awful cruelties; such as casting themselves from stagings fifteen or twenty feet high upon sharp spikes or knives set in bags of straw; walking barefoot over heaps of fire; running spits, canes, or rods through their tongues and sides, and swinging on hooks thrust into the fleshy parts of the back, as exhibited in the

engraving. The following account of the manner of performing this torture is taken principally from Ward's account of the manners and customs of the Hindoos. The writer was for many years a missionary among that people and had seen what he describes.

When this shocking scene is to be exhibited, a high post is erected in some open place, as you see in the engraving. A strong lever, of bamboo, is made to play or turn round on the top of this post, with cords at both ends. The man who is to swing falls down on his face. A person makes a mark on his back with dust. Another immediately gives him a smart slap on the place, or rubs the flesh very roughly to deaden the feeling a little, and pinches up the skin hard with his thumb and fingers; and a third thrusts an iron hook through the place marked, so as to take hold of about an inch of the flesh. This is on one side of the back; and then the same is done on the other, and the man gets up on his feet. He then mounts on a man's back, or is raised up from the ground in some other way; and the cords which are fastened to the hooks in his back are tied to one end of the bamboo. A rope at the other end is then pulled down by several men, until that end on which the man swings is raised up from the ground; and then one or more men running round with the rope, the poor victim is swung in the air.

Some swing only for a few minutes: others, for half an hour, or more. Some have been known to swing for hours. One man swung, it is said, three times in one day, on different posts; and once, four men swung on one post, which was carried round the field, while they were swinging, by the admiring crowd.

Some of these persons smoke while swinging, as though insensible of the least pain. Others will take up fruit in their hands; and either eat it, or throw it among the crowd. One man caused a monkey's collar to be run into his own flesh, in which state the man and the monkey whirled round together!

On some occasions, these devotees have hooks run through their thighs as well as backs. Five women swung in this manner, not many years since, near Calcutta.

In some parts of India, the man who swings has a sabre and shield; and makes motions, while swinging, like a man fighting.

It is not uncommon for the flesh to tear, and the person to fall. Instances are related of such persons perishing on the spot. A few years ago a man fell from the post at Kidurpooru, while whirling round with great rapidity, and falling on a poor woman who was selling rice, killed her on the spot; and the man died the next day. At a village near Bujbuj, some years since, the swing fell and broke a man's leg. The man who was upon it, as soon as he was loosed, ran to another tree, was drawn up, and

whirled round again as though nothing had happened.

Now all this time, suffer whatever he may, he must not shew it. If a tear escape him, he will be utterly disgraced. This, however, very seldom happens. The man is generally made to drink some intoxicating liquor, to help him to bear the pain.

The thousands of spectators who attend these scenes seem to care little for the poor wretch who is swinging. Nay, they make a kind of fair on the occasion; sounding their tom-toms or drums, and pitching tents for the sale of sweetmeats: and, as the drawing from which the plate was engraved was taken from a real scene of this kind, it is very likely that those better sort of people at the front of the picture are bargaining about the pay of the wretch who is swinging over their heads; for these tortures are sometimes suffered for richer persons, who pay the man for it, and think to get all the good by hiring another to swing for them.

Mr. Stone, missionary of the Board at Bombay, a little more than two years ago, saw a woman suffer this self-torture at that place, of which he has given an account.

For the first time witnessed the swinging of natives on hooks thrust through their backs. This practice is not common in Bombay, and is confined to the Kumaty people, who live in the suburbs of the city. To-day three have propitiated the favor of their bloody gods, as they imagine, by performing this cruel rite. I saw only the last, a female. She was about eighteen years of age, and strong and masculine in her appearance. Two hooks were thrust through the flesh in the back, these hooks were fixed to a rope fastened to the end of a beam, which when elevated, raised her about 30 feet into the air, and this beam was fixed to a car which was drawn with great velocity by forty or fifty natives in the circumference of a hundred rods. She with one hand held by a rope that was fastened to the beam as far forward as she could reach, which prevented her head from hanging down, but afforded her no other support; and with the other she brandished a flag and a large knife over the heads of the crowd as she sailed round. A large bag of yellow ochre, such as the natives paint their foreheads with, was tied about her waist. This she occasionally scattered round upon the people beneath her, which the ignorant natives received as a boon from their god. Having been drawn round in the course five times, the car stopped; but she made signs to have them go round again, as the

sixth time is regarded as meritorious as all the preceding five. Her countenance exhibited great agony: her face became pale as death; and on being taken down she was unable to support herself. The whole scene was attended by their horrid music, and infernal shouts of joy. I expostulated with hundreds of people on the absurdity and wickedness of such sacrifices. I told them that instead of propitiating the favor of God they greatly excited his anger. They seemed to regard me as one who had no fear of the gods. I preached to them the true God, and the only way in which they could secure his favor. Several appeared satisfied that what I said was true. I distributed about fifty books, and returned home at dark, realising more sensibly than ever, that the dark places of the earth are filled with the habitations of cruelty.

These horrid spectacles of self-torture are attended by musicians with their tom-toms and other rude instruments, on which they make a deafening noise, while immense crowds look on with perfect indifference, talking, laughing, buying and selling articles, as if nothing of importance was going on.

While the heart of the reader bleeds to think of the sufferings of these poor deluded creatures, he will naturally ask what they endure all this for.

Some endure it in performance of a vow which they made in sickness, that, if they

should be restored to health, they would swing in honor of the god; or of some other vow which they made on condition of obtaining some favor or escaping some evil: some swing merely to honor the god, and to obtain power with him to secure blessings for themselves or their friends: some do it to be admired by the gazing crowd, and get a name for uncommon holiness.

The reader should not think that the sufferings of the Hindoos, demanded by their religious books, and endured in one form or another, is limited to only a few. All their principal gods have festivals annually celebrated in their honor, some of which last several days, and at nearly all of which self-torture of some kind or other is inflicted; so that the sufferings occasioned by these inflictions, with what is endured by various classes of devotee beggars, and by worshippers who go long pilgrimages to celebrate temples, extend to a considerable portion of the whole population. These festivals, or seasons of Hindoo worship, include more than one quarter of the whole year.

It should be remembered that these festivals, attended with all this uproar, confusion, indecency, self-torture, and often self-immolation, are the Hindoos' *religious worship*! How unlike the worship of the Christian Sabbath! This is not a state of things that existed *formerly* and has long since passed away. It exists *now*.

PRESENT MORAL CONDITION OF THE WORLD.

In the commission given by our Lord to his disciples, what an immense field did he open for the exercise of Christian philanthropy and heroic enterprise! "Go ye into all the world; preach the gospel to every creature."

But what is *now* the spiritual condition of our race?—Five hundred millions, it is notorious, remain to this hour pagan idolaters, and one hundred millions more are the followers of the impostor Mohammed. Two hundred millions only are left wearing the Christian name; and in order to make the calculation respecting the real state of this remnant as favorable as possible, we will suppose the place of your residence to be a fair epitome of the whole Christian world. Is there one person in four there who appears to be brought decidedly under the influence of Christian principles? I fear not. We have then less than 50,000,000 of real Christians on earth at any given time, and all the rest (750,000,000) are living and dying without God in the world! And this is not the picture of the worst, but of the best period of time, next to the days of the apostles. Perhaps there never existed more good men on earth at one time than there are at present; and yet this leaves more than fifteen out of sixteen of the human race unacquainted with the salvation which is in Christ Jesus;—and this havoc made by sin and death has continued without interruption, day by day, and hour by hour, through all the ages since the fall.

There is something so fearful, so tremendous in this retrospect, that I do not wonder that men who have never known "the terrors of the Lord," and "the exceeding sinfulness of sin," should reject the theory altogether. While looking down into this abyss, I am seized with a shivering horror. I tremble exceedingly. And yet the truth which is here so deeply impressed on my mind is the same as that which I learn from the history of the fallen angels, left without a Savior; from the flood; as that which I receive in Gethsemane and

at Calvary; and which is irresistibly confirmed while I look at the civil, and mental, and moral condition of these seven hundred and fifty millions of pagans &c. All proclaims the fearful truth, that there is a criminality, a turpitude, a desert in sin, which we cannot comprehend. And if it were the will of God, that the law should take its course, without mercy, to the end of time, what could we say?—"Is God unjust that taketh vengeance? God forbid."

But if in this fearful condition the world is not to remain—if a brighter destiny, a most glorious transformation awaits it—and if the command "to teach all nations," has never been repealed nor suspended, then there must have been a most shocking neglect of duty somewhere.

Seeing so many prophets had painted this brighter period in the most glowing colors, and had raised their loftiest, their sweetest strains to usher in the reign and universal conquests of the Messiah; and seeing our Lord himself repeatedly referred to these halcyon days, and directed his disciples to a universal dissemination of his gospel, and to the work of universal teaching, how,—these records being read by the Christian church every Sabbath-day,—how shall we account for Christians having left, for seventeen hundred years, in a state of perfect brutality and crime, seven hundred and fifty millions of deathless minds committed to their especial care by the Great Head of the church?

What makes this neglect the more strange and unaccountable is, that the command comes from the highest possible authority—that this command is most express, and its meaning most palpable—that the Being who issued it said, at the very time it proceeded from his lips, "Mark! I am with you, even unto the end of the world,"—that this Being has "all power in heaven and upon earth,"—that this command is closely connected with the eternal condition of all these successive swarms of men, eight hundred millions composing each generation—and that every one of those to whom the execution of this commission is confided, is supposed to possess the mind that was in Christ Jesus, who came "to seek and to save that which was lost," and to have, as the distinguishing feature of his character, an overwhelming sense of the value of the human soul.

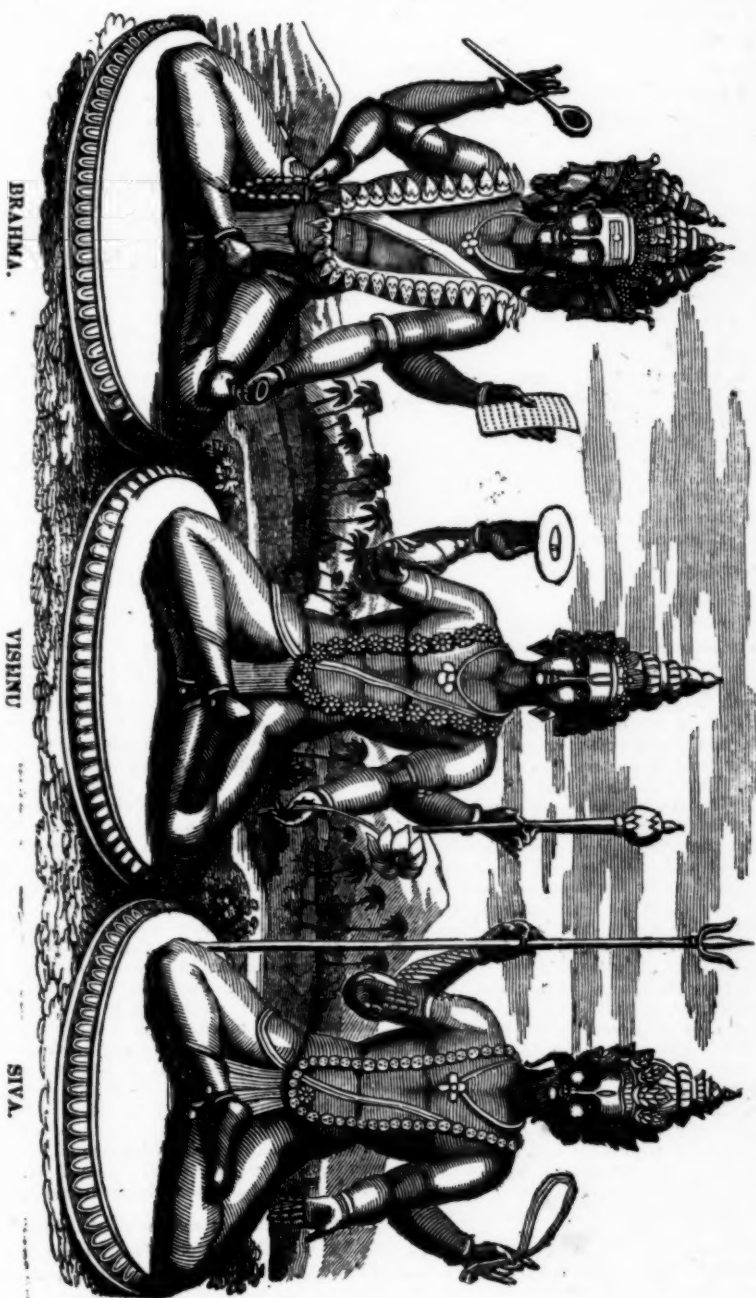
How, with a provision perfectly commensurate with the extent of the commission—with a command, from the Being who was himself the atonement, that every creature should hear the gospel—with such proofs before us that this gospel is the power of God to salvation—how, with all these facts staring us in the face—how is it, that we have never attempted to carry these glad tidings beyond the walls of our own churches?

The cause of this total abandonment of effort, under such a leader, under such an inspiration, and with such prospects, is one of the most singular, and yet one of the most important inquiries, which Christians at this day can possibly institute.

It will be said, that for many centuries those who felt the genuine force of Christian principles, were in too depressed a state to make efforts for the spread of the gospel: their whole strength was required to preserve any portion of united existence. They were in the situation of men in a besieged fortress; attacks upon the territories of the enemy were out of the question. This defence, to a certain extent, must be admitted. But will He "whose eyes are as a flame of fire, and his voice as the sound of many waters," accept this as an apology for the indifference and inactivity of the last two hundred years—for the apathy of the present hour?

Ward's Letters.

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No. II. May, 1832.



THE three engravings on the preceding page represent the three principal gods of the Hindoos, *Bramha*, *Vishnu*, and *Siva*. Among the learned Hindoos *Brahm* is the supreme god, from whom these three descended. Some suppose that the Hindoo traditions on this subject are a corruption of the Scripture history of Noah and his three sons. In assigning offices to these gods, the Hindoos call *Bramha* the creator, *Vishnu* the preserver, and *Siva* the destroyer, or re-producer. Of the origin, character, rank, form, and appearance of these gods very different accounts are given by different persons, or as they are worshipped in different districts. The following explanations and remarks, gathered from the writings of various missionaries, will help the readers to understand the engraving.

In Bengal *Brahma* is usually seen, as in the engraving, with four faces and four arms; having in his hands a portion of the Veda or Hindoo scripture, a spoon, a rosary, and a vessel containing the water of ablution.

Vishnu holds in one right hand a shell used for a trumpet, and in the other a sort of quoit, from which irresistible fire flames when whirled on the finger of *Vishnu*. In one of the left hands is a sort of club, and in the other a lotus-branch.

Siva has in one hand a trident, and in another a rope for binding incorrigible offenders. His other hands are open. He has a third eye in his forehead. Serpents form his ear-rings. His necklace is composed of human heads.

Mr. Winslow has given the following account of the manner in which the tradition respecting these gods is held among the Tamul population in Ceylon and on the adjacent continent.

It is well known to those at all acquainted with the Brahminic system in India, that the Hindoos are divided into two leading sects, the *Voishnavus*, or worshippers of *Vishnu*, and the *Soiryus*, or followers of *Siva*. The remaining god of the Hindoo triad, *Bramha*, has no temples, and no general worship, on account of being cursed by *Parvutee*, the wife of *Siva*, for telling a lie. The sect of *Vishnu*, who is worshipped principally under the forms assumed in the last three of his nine incarnations, is most numerous in Bengal, but is not without its adherents in the south of India. The *Soivys* form, however, is the prevailing sect among the Tamul people, whether on the continent, or on this island. This sect regard *Siva* as superior to the other two of the triad, and even affect to call him the supreme god, of whom, as an eternal spirit, their sacred books contain some intimations. Those who hold that there is an almighty and unchangeable spirit, and yet worship *Siva*, who is allowed to have been born, and to be subject to death, contend that *Siva* is an incarnation, and the most glorious incarnation of the supreme, whom they call the great *Bramha*.

Of this being, whom all profess to acknowledge, very different accounts are given. The popular opinion is, that the Supreme is a male and female spirit, from

whom are descended male and female gods. In the seventh descent from the Supreme we find *Siva*, from *Siva* sprang *Vishnu*, and from *Vishnu* sprang *Bramha*, the creator. The manner in which men are created is said to be by lineal descent from *Bramha*;—the brahmins from his head, the kings from his shoulders, the merchants from his loins, and the laborers from his feet.

The people in general, whether learned or unlearned, regard *Siva* as the great object of adoration. He has many names, but is usually called *Parama Sivan*, that is, the divine *Sivan*. In the Hindoo triad he is the destroyer, and *Bramha* is the creator, and *Vishnu* the preserver. To destroy, however, is but to new model, or re-produce. He is, therefore, the re-producer, and his worshippers contend that he is Supreme God, and that the power of creating, which *Bramha* has, is derived from him.

Siva is here usually represented as a man with one head, three eyes, (the additional one being in the forehead, on which also the half-moon is represented,) and two arms; as riding naked on a bull, and covered with ashes—holding in one hand a drum, and in the other a conch. His image is, however, more properly made with five heads, and eight hands, in six of which are, severally, a skull, a deer, fire, an axe, a rosary, and the rod of an elephant driver; while of the remaining two, which are empty, one is extended to bestow blessings, and the other raised to forbid fear.

But the image more commonly worshipped in the *Siva-pooja*, is that of the *lingu*, or *lingam*, which is a cylindrical stone placed upright in another at its base; or it may be made by squeezing a little clay in the hand, and placing it on a leaf, or some other seat. It is an indecent image, and the history of its origin is too obscene to be told;—yet before this, men and women alike bow, and worship it together. He is, sometimes, represented as a devotee, clothed in a tiger's skin, with a necklace of human skulls, and an alms-dish made from the skull of one of *Bramha's* heads in his hand.

But besides these three, the objects of worship among the Hindoos are almost innumerable. There are twenty-one celestial deities, who are admitted into the *devu lokum*, or *Siva's* heaven; and besides these they reckon above three hundred

and thirty millions of inferior and terrestrial gods, who are not admitted to this heaven. Among these are included the sun, moon, stars, deified men, evil spirits, beasts, birds, reptiles, rivers, brooks, stones, &c.; all of which the Hindoos suppose to be living creatures. The houses of many of the Hindoo princes contain courts filled with idols, each of which has an establishment of priests who perform the ceremonies of daily worship.

The images of the gods may be made of almost all the metals, as well as of wood, stone, clay, &c. Most of the permanent images are made of wood or stone; those which are destroyed at the close of festivals, are made of clay. Small images of brass, silver, and gold, are not uncommon. The sculpture of stone images resembles that of the popish images of the 12th century; those cast in brass, &c. exhibit a similar progress of the arts. The consecration of an image is accompanied with a number of ceremonies, the most singular of which is that of conveying sight and life to the image, for which there are appropriate formulas, with prayers, inviting the deity to come and dwell in it. After this ceremony, the image becomes sacred; and is carefully guarded from every offensive approach. The shastras contain directions for making idols, and the forms of meditation used in worship contain a description of each idol.

Such are the objects adored by the Hindoos. Such is the deplorable state into which the mind continues to sink, after it has once renounced the doctrine of the unity of God. Divine worship is confessedly the highest act of reverence and homage of which man is capable. How shocking then, how afflicting to a philanthropic mind, to see man prostrate before a beast, or a log of wood. How greatly is the horror increased when this prostration of intellect respects many millions.

Their worship is a round of unmeaning and often tiresome ceremonies, in which the heart has very little concern, and of which no part can be considered the fruit of real love to the object worshipped. The greatest enemies of the gods, by the performance of religious austerities, obtain power with them, and even over them, and there is no principle of reciprocal love so much as recognized between the gods who are worshipped and their worshippers. It is often a strife between the two for power. Thus Siva, by the force of penance performed by a giant,

was obliged to grant him power that on whatever he might lay his hand it should be consumed. Having received the boon, the ungrateful giant sought to lay his hand on Siva himself. The great god was obliged to flee, and to conceal himself in a small berry, or fruit. Nor could he extricate himself from his embarrassment until Vishnu came to his aid.

In all their religious ceremonies not a particle is found to interest or amend the heart; no family bible, "profitable for doctrine, for reproof, for instruction in righteousness, that men may be thoroughly furnished unto all good works," no domestic worship; no pious assembly where the village preacher "attempts each art, reproves each dull delay, allures to brighter worlds, and leads the way." No standard of morals to repress the vicious; no moral education, in which the principles of virtue and religion may be implanted in the youthful mind.

Reverence for the gods, especially among the poor, as might be expected, does not exceed their merits; yet it is a shocking fact, that language like the following should be used respecting what the Hindoos suppose to be the Providence which governs the world: when it thunders awfully, respectable Hindoos say, "Oh! the gods are giving us a bad day;" the lower orders say, "The rascally gods are dying." During a heavy rain, a woman of respectable cast frequently says, "Let the gods perish; all my clothes are wet." A man of low caste says, "These rascally gods are sending more rain."

One missionary says, "The manifest effect of idolatry in this country, as held up to thousands of Christian spectators, is an immersion into the grossest moral darkness, and a universal corruption of manners. The Hindoo is taught, that the image is really God, and the heaviest judgments are denounced against him, if he dare to suspect that the image is nothing more than the elements of which it is composed. The Tuntru-saru declares, that such an unbeliever will sink into the regions of torment. In the apprehensions of the people in general, therefore, the idols are real deities; they occupy the place of God, and receive all the homage, all the fear, all the service, and all the honor which he so justly claims. The government of God is subverted, and all the moral effects arising from the knowledge of his perfections, and his claims upon his rational creatures, are completely lost."

We learn from the second commandment of the decalogue that it is exceedingly offensive to that God who is a spirit, and who requires those who worship him to worship him in spirit and in truth, who is glorious in holiness, fearful in praises, doing wonders, to make any images of him; and those who do make them justly expose themselves to the reproof of Isaiah, "To whom will ye liken God, or what likeness will ye compare to him? Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance: all nations before him are as nothing, and are counted as less than nothing and vanity."

But what shall we say when these idols are monstrous personifications of vice; and when it is a fact that not a single virtuous idea is ever communicated by any of them. With what amazing indignation must God look down on hundreds of millions, whom he has made, and whom he daily upholds, who thus misrepresent his nature and character, and pay their worship to idols of brass and wood and stone, which their own hands have made, instead of the holy and eternal Creator, who is God over all, blessed forever. How should all we who know and love the only true God feel grieved at the dishonor and wrong done him, and say with Elijah, "I have been very jealous for the Lord God of hosts, for they have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword."—How just is Paul's description of the heathen, "Professing themselves to be wise, they became fools. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever."

There is nothing in the character, attributes, or works of their gods, the contemplation of which is adapted to elevate, enlarge, or purify the mind; nothing to cause an intelligent moral being to regard them as objects having a just claim to love, veneration, homage, or obedience. On the other hand there is every thing to fill the mind with contempt and abhorrence. They afford no holy and safe example to follow. The more a Hindoo worshipper tries to imitate his gods the more flagrantly wicked and loathsome he becomes. Not a crime can be named, which the gods have not committed and sanctioned, and which the worshipper is not called daily to contemplate with approbation.

The Hindoo festivals, or seasons of worship, instead of exerting a sobering, restraining influence on the worshippers, only call them together to indulge in the scenes of noisy confusion and the most unbridled riot and debauchery. The festival of Doorga, the most crowded and popular of all the Hindoo festivals, after exhibiting scenes of moral pollution, which must not be described, closes with libations to the gods, so powerful as to produce general intoxication. What must be the state of morals in a country, when its religious institutions and public shows, at which the whole population is present, thus sanctify vice, and carry the multitudes into the very gulf of depravity and ruin.

Men are sufficiently corrupt by nature, without any outward excitements to evil in the public festivals; nor have civil nor spiritual terrors, the frowns of God and governors united, been found sufficient to keep within restraint the overflowings of iniquity; but what must be the moral state of that country, where the sacred festivals, and the very forms of religion, lead men to every species of vice! These festivals, and public exhibitions excite universal attention, and absorb, for weeks together, almost the whole of the public conversation; and such is the enthusiasm with which they are hailed, that the whole country seems to be thrown into a ferment: health, property, time, business, every thing is sacrificed to them. In this manner are the people prepared to receive impressions from their national institutions. If these institutions were favorable to virtue, the effects would be most happy; but as in addition to their fascination, they are exceedingly calculated to corrupt the mind, the most dreadful consequences follow, and vice, like a mighty torrent, flows through the plains of Bengal, with the force of the flood-tide of the Ganges, carrying along with it young and old, the learned and the ignorant, rich and poor, all castes and descriptions of people—into an awful eternity!

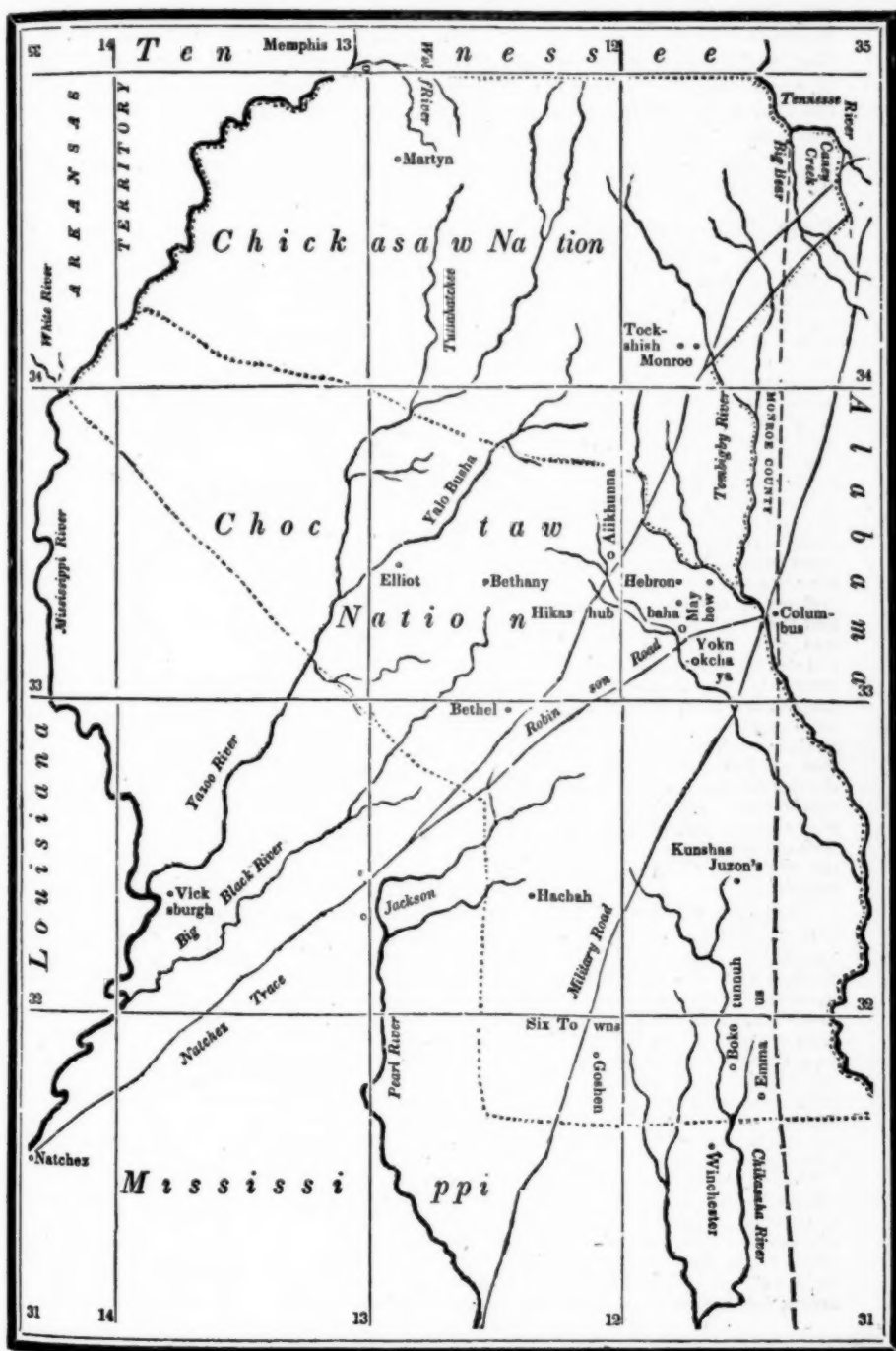
Yet such is the religion of a hundred millions in India; and such substantially is the religion of four hundred millions of idolaters inhabiting various parts of the world.

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THE map on the first page represents the Choctaw and Chickasaw country and some portions of the surrounding states, with the names and location of the several missionary stations, to which the attention of the friends of missions have been directed with much interest during the last thirteen years; where hundreds of heathen children and adults have been taught to read the word of God, and hundreds more have been hopefully converted to God by the preaching of the missionaries, and which are now becoming desolate by the emigration of the Choctaws to their new country lying between the Arkansas and Red rivers, and west of the Arkansas territory.

The following statements are collected principally from communications of the missionaries.

Extent of Country and Number and Origin of the Choctaws.

The Choctaw country extends from the Tombigby river on the east to the Mississippi river on the west, and from the Chickasaw country on the north to the settlements of the state of Mississippi on the south, which also extend far up on the west. Its extreme length is about 150 miles, and its breadth about 140. Its average extent is much less, embracing about 7,000,000 acres. Their territory was formerly much larger.

The number of the Choctaws is estimated at about 20,000. Great inroads have been made on their number by sickness and other causes. Thirty years ago they probably amounted to 30,000.

Some of the Choctaws have a tradition that they with the Chickasaws, Chokchumas, and Creeks, emigrated from some country far to the west, and settled in their present territory by the direction of a great prophet or leader. Others believe that they were created out of the ground at a place in their country called *Nunih Waia* about four or five generations ago. They are divided into two clans, which embrace the whole tribe. Members of the same clan never intermarry, so that the husband and wife always belong to different clans, and the children belong to the clan of the mother.

Religious Traditions and Opinions.

It is difficult acquiring any definite knowledge respecting their traditions. Neither they nor the Indians generally have any of that accuracy themselves in respect to events and dates which they have been represented as having. Their statements are very vague, and those of different individuals are contradictory. Since their intercourse with the whites they have forgotten much that they once knew. They are also very reluctant and perhaps ashamed to divulge their traditions and opinions.

They obviously, however, once had some knowledge respecting the events recorded in Genesis. They retain some faint idea of a superior Being; but of his nature, mode of existence, and attributes, their notions were, and, until enlightened by Christian instruction, are now, extremely vague and

indefinite. They have no conception of a Being purely spiritual. The human soul is not in their apprehension strictly a spirit. Nor have they any word in their language to denote a spiritual existence.

They anciently regarded the sun as a god, and ascribed to him the power of life and death and their success in war.

The dwelling of this superior Being they supposed to be somewhere on high. The representation of the Choctaws is, that when the Creator had made the earth, and its inhabitants (the red people,) and had given them their civil regulations, he returned to his place above, and they saw and heard nothing more of him.

They do not appear to have acknowledged that a superintending Providence directed their concerns and controlled all events. In prosperity they exercised no gratitude to him for benefits received, nor in distress, did they apply to him for relief. In time of drought, they applied to their rain-makers, who, being well paid, would undertake to make rain. When the earth was surcharged with water, they would apply to their fair-weather makers for sunshine; and in sickness, to their doctors for cure; without acknowledging or even appearing to feel their dependence on the great Ruler of all things.

They supposed that this Being prescribed no form of religious worship, and made no revelation of his will. There appears to be no evidence that they ever offered sacrifices or engaged in any worship. They appear to have been emphatically "without God in the world." When the inquiry has been made, "Did you ever think of God?" They answer, "How can we think of him, of whom we know nothing?" And when the question has been repeated, "Before the missionaries came, did the Choctaws think and talk about God?" the answer universally has been, that they never thought nor talked upon such subjects. A few aged men state, that since they have heard the gospel from the missionaries, they have sometimes attempted to acknowledge their dependence on the Father of mercies, and seek his favor by supplication, but that until their arrival, they knew nothing of the duty of prayer. Nor do they know that

prayer, as an expression of love and confidence toward their Maker and Benefactor, was ever practised by their forefathers. And that they never did pray, would be the natural conclusion from their belief, that their Creator, at their formation, required from them no kind of homage.

Not regarding the superior Being as a lawgiver, they had no idea of the moral turpitude of sin, as against God, and no word that signifies it; and it was very difficult to give them any notion of it.—The present generation of Choctaws believe that the soul, which they call *shilup*, survives the body; but they do not appear to think, that its condition is at all affected by the conduct in this life.

When a member of a family died poles were set in the ground around the grave with hoops and vines hung upon them, to aid the soul in its ascent. Around these the surviving members of the family assembled at sunrise, mid-day, and sunset, for thirty days, uttering an inarticulate but distressful cry. At the end of thirty days the neighbors were assembled, the poles were pulled, and the mourning was ended with feasting and drunkenness. They had a class of men among them denominated bone-pickers, who used, after the body of the deceased had lain awhile in an appropriate place, to assemble and pick the flesh from them, and put the bones in a bone-house. They began to bury their dead about forty years ago.

Witchcraft formerly was believed in by the Choctaws, and occasioned great terror and the loss of many lives. Most of the sickness was attributed to it, and those supposed to occasion sickness in this manner were often murdered. They had a kind of doctors who were applied to and were believed to be able to counteract the power of the witch and restore the patient.

Establishment and Progress of the Mission.

The Choctaws were heathens, and all of them, with the exception of a very few partly of white extraction, utterly ignorant of the Christian religion, and of books, and acquainted with very few of the arts and conveniences of civilized life. They had few good laws and no efficient government for protecting life or property. They were generally indolent, much addicted to drunkenness, and consumed much of their time in dances, ball-plays, and other scenes of noisy and corrupting amusement.

Stations.	1819	1820	1821	1822	1823	1824	1825	1826	1827	1828	1829	1830	1831
1 Elliot,	54	60	80	80	44	40	30	20	44	49	50	48	44
2 Mayhew,				47	68	66	77	55	46	50	62	56	64
3 Bethel,			15	15	24	21	15	15	8				
4 Goshen,						7	22	22	10	14	98	38	29
5 Emmaus,					10	20	25	25	22	15	25	26	23
6 Hachah,						10	13	13					
7 Mooshoalatubbe's,					10	11	13						
8 Juzon's,					10	12	15	15	13	12	14	15	15
9 Aikhuuna,							20	21	24	18	36	24	
10 Gibeon,									12	10			
11 Hebron,										22	90	92	37
12 Yoknokchaya,											35	30	98
13 Hikashubbaha,												19	10

54 80 95 142 166 187 230 186 179 190 270 278 260

The Rev. Mr. Cornelius, the late Secretary of the Board, visited their nation during the winter and spring of 1817—8, met the Indians in council, and opened the way for the establishment of a mission; and the Rev. Cyrus Kingsbury, with Mr. L. S. Williams, both of whom had been engaged in commencing the mission at Brainerd, among the Cherokees, arrived at the place since called Elliot, in remembrance of the Rev. John Elliot, named the *Apostle to the Indians*, on the 27th of June, 1818. It was then an unbroken forest. They were joined soon by other helpers, and proceeded to erect the necessary buildings, and were enabled, though severely afflicted with sickness, and tried in other ways, to open the school with 10 scholars, on the 19th of the next April. The school increased to more than 50 before the close of the year.

In the early stages of the mission the Choctaws manifested much interest in its success and several of the chiefs made very liberal donations of money and cattle to aid it. They also gave in behalf of the nation an annuity due to them from the government of the United States, amounting to \$6,000 a year for sixteen years, beginning with the year 1821. This is a far more liberal grant than any other tribe of Indians, and probably than any other heathen people ever made for introducing schools and the institutions of the gospel among them. Surely it should not be said that the Indians are irreclaimably attached to their savage habits, when they will voluntarily give so much for a knowledge of the habits of civilized men.

Other stations were occupied and schools opened at them as soon as circumstances would permit; at which the Board have furnished the gratuitous services of 33 men and 33 women, whose average term of labor has been more than six years each. Of the men employed, five were preachers, twelve were school-teachers, eight were farmers, seven were mechanics, and one was a physician.

Brief View of the Schools.

From June 1813, to December 1831, schools have been opened at thirteen stations, and taught for a longer or shorter period of time. The name of each station, with the time when each school was opened, the number of years it was continued, and the number of scholars during each year, will be seen in the following table.

Two other stations, *Bethany* and *Boketuneh*, were occupied for a short period, but no schools were opened at them.

Besides those pupils mentioned in the foregoing table as attending the schools at the several stations, large numbers of youths and adults, within the last three or four years especially, have been instructed by the missionaries, or under their direction, in various Indian villages, and principally from books in their own language. The whole number reported as having been instructed, during the year ending August, 1830, is 528; of whom 278 were taught at the stations, and 250 in the Indian villages. Of the whole 299 were full-blood Choctaws and 229 of mixed blood. Of those at the stations 177 were males and 101 females; and 176 on an average were boarded in the mission families. The average number attending on instruction was 194; 67 were new scholars; 17 left school with a good common education; 36 read in spelling lessons, 36 in English reading lessons, 63 in the English Testament, 58 in English Reader; 90 spell, and 245 read in Choctaw only; 126 read in both Choctaw and English; 51 studied arithmetic, 64 geography, 22 grammar; 57 composed in English, 12 in Choctaw only, 11 in Choctaw and English; and 137 wrote.

The mission has thus furnished board, tuition, books, and clothing, in part, to scholars boarded, during the thirteen years which the mission has been in operation, to an amount equivalent to 1500 scholars for one year; which at \$75 a year for each, would amount to \$112,500: and it has furnished tuition and books to scholars not boarded, to an amount equivalent to 1000 scholars for one year.

Sabbath schools have been taught at all the stations. At one school of less than 30 scholars 5,055 verses of the Bible in English and 1614 in Choctaw were committed to memory in 1831, with 208 stanzas of English and 187 of Choctaw hymns. The progress of the other schools was similar.

In addition to this, the Choctaw language has been acquired by several of the teachers and missionaries, its orthography settled, and the words first reduced to writing by them. Seven distinct books of an elementary and instructive character, among which are a book of hymns, an abridgment of the Gospels, and a book on the Old Testament history, have been prepared by them in this language, and printed, amounting to 10,000 copies, and 1,180,000 pages.

The civilization of the tribe has advanced rapidly. Strict laws have been made against the introduction of intoxicating liquors, and till recently were vigorously enforced. Intemperance received a great check. The first year after the station at Mayhew was formed, 20 murders were committed within a few miles of it in consequence of intoxication, and in 1825 ten lives were lost from the same cause. Dur-

ing the years 1828 and 1829 only one death occurred in consequence of intoxication, and that was by accidental drowning. The people are more industrious, are better fed, better clothed, have better houses and farms, and a general desire prevails to have their children educated, and to obtain household furniture and the implements of husbandry. Witchcraft and the corrupting scenes of pole-pulling, are almost unknown; the Christian form of marriage has been extensively introduced, and the general improvement is declared to be very striking.

Organization and Enlargement of the Churches.

The first Christian church among the Choctaws was organized at Elliot, the last Sabbath in March, 1819, including only the members of the mission family. Churches were organized at Mayhew, Bethel, Goshen, and Emmaus soon after those stations were occupied. Few persons, however, were added to any of them. Much seriousness prevailed in the schools and among the hired laborers at Mayhew during the winter and spring of 1824, and two natives, three white men, and two black women joined the church. Again in the early part of the year 1827 much religious inquiry prevailed at the same station, and in June nine persons, two of whom were natives, joined the church. During the fall of 1828 a more deep and anxious attention to religious instruction commenced in the vicinity of Mayhew and in the western district, and during the next year and a half, spread to all parts of the nation. Meetings became large, the most solemn attention was paid to instruction, the stoutest warriors trembled and wept, and many appeared broken-hearted and penitent and began to rejoice in Christ. Nearly 400 persons have since united with the churches. Ten were added to the church at Elliot. The Mayhew church, embracing the converts residing near Mayhew, Aikkhunna, and Yoknokchaya, has received on examination, since it was organized in May, 1821, 234 members; of whom eight were of African descent, twenty whites, and 256 Choctaws; 27 of whom have been either excommunicated, or are now under suspension for misconduct. The church at Goshen has received about fifty, and that at Emmaus about forty; only four or five of whom have apostatized. The remainder stand firm, and most of them give very encouraging evidence of genuine piety. All the young and middle aged in these two churches can read in the Choctaw books, or are learning to read, and many write. The whole number of persons belonging to the churches in the Choctaw nation, at the close of the year 1831, under the care of the Board, exclusive of the mission families, and those who are under censure, was about 360. The number of children baptised is 244.

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No. IV. July, 1832.

AMERICAN MISSION CHURCH IN CEYLON.

As about half the members of the Ceylon mission church are youth who have been named and supported in the mission boarding schools and seminary by benevolent individuals in this country, it will be interesting to many to see some connected account of the growth and character of that church, and the names of the individuals composing it.

The missionaries arrived in the district of Jaffna, Ceylon, and commenced their labors in October, 1816; and in one year they began to preach without interpreters in Tamul, the language spoken in that part of Ceylon, and by some millions of people on the adjacent continent. The Roman Catholics from Portugal came to the district two or three centuries before, and the Dutch followed them; but the traces of religious knowledge were slight. Eight missionaries have been sent to this field, two of whom have died. Five stations have been occupied. All the mission families and all the native converts constituted but one church until about a year since, when, in order better to secure the ends of church government, the converts residing in the vicinity of each station were associated together, and thus five churches were constituted. The missionaries organized themselves after the model of a presbytery.

The missionaries have used much caution in admitting members to the church. Inquirers have been thoroughly instructed; and when hopefully converted, they have been instructed further, and counselled, and watched over, and not received to church-fellowship until the strength of their religious characters had been long tried, and they had given all the evidence which the nature of the case admits that they were born of the Spirit. After assenting to articles of faith, and entering into a covenant similar to what are adopted by evangelical churches in this country, the candidates receive the following as their rules of life. These are so modeled as to meet the various sins that are most prevalent and the temptations to which they are most exposed.

Rules of Life.

Since there is a perfect rule of faith and practice contained in the Scriptures we ought to examine them and compare one part with another; and, understanding them, we ought to live agreeably to them, and not trust to the writings of man. On this account, we, the missionaries, being the watchmen of the church members, and bound to teach them, by expounding the sacred Scriptures, to shun those things which they ought not to do, and to do the things they ought, make known to the members of our church in Batticotta, Tillipally, Oodooville, Panditeripo, and Manepy the following rules, which are agreeable to the Christian religion. Isaiah viii. 20. Acts xvii. 11—16. John v. 39. Rev. xxii. 18, 19. Matt. xxii. 29. 1 Peter i. 20, 21. Neh. viii. 8. 2 Tim. iv. 2—6. 1 Thes. v. 14. Titus i. 15. 2 Chron. xix. 10. Ezek. iii. 18. 1 Cor. iv. 14. 2 Cor. ix. 5. 1 Tim. ii. 1. Heb. xii. 5.

1. You are bound not only to leave all idol worship, the worship of the saints of the Roman Catholics, and what the Tamul

people call gods; but you must not make any offerings to them nor give any thing for their support, nor rub sandal-wood, dust, nor ashes; nor use any heathenish ceremonies, enchantments, or prayers at a wedding, a funeral, at the birth of a child, while cultivating the land, when going to buy or sell, or when beginning any other work. You must not have any thing to do with such customs, neither can you observe lucky or unlucky days or signs, nor use sorcery, nor consult the shasters: all these you are bound to leave, and live without the least leaning towards heathenism.

[Here were inserted the texts of Scripture on which the rule is founded.]

2. We exhort and advise you not to observe any distinctions of caste among yourselves, but to live as the members of one family. In reference to office and other worldly distinctions, the inferior are to honor the superior, each walking humbly and esteeming others better than himself.

[Texts.]

3. Take not the name of God in vain, nor bear false witness, nor swear by your head nor any other part of your body, nor

take an oath upon any other name, nor use vain and idle words; nor quote the Bible in an irreverent manner.

[Texts.]

4. Remembering you have covenanted to keep the Sabbath day holy, you must not only make every necessary preparation for the Sabbath beforehand, so that neither you, nor your workmen, nor your cattle may have any thing to do on that day; but both you and your family must abstain from all worldly business, worldly conversation, and desires after worldly things, nor buy, nor sell, nor journey, nor read books on worldly subjects, nor spend the time idly, but read and hear the Scriptures and talk about them, meditate on the great concerns of the soul and on heaven, go to church and worship God, and pray with your family at home. In this way you are to keep the Sabbath.

[Texts.]

5. Children ought not only to obey and honor their parents, but when they are old to support them. Parents, too, should treat their children kindly. Servants should obey and honor their masters and masters treat their servants kindly and not abuse them; wives should obey their husbands, and husbands respect their wives and be kind to them; each ought to be in subjection to kings and rulers and at peace and friendly with all.

[Texts.]

6. No one should dare to destroy himself nor the life of another, nor kill any thing without a substantial reason, nor in sport, nor in anger; nor should parents allow their children to treat beasts cruelly, so that they may die—nor should any one cause abortion, nor give place to drunkenness, gluttony, anger, hatred, envy, malice, quarrelling, oppression, nor any such passion.

[Texts.]

7. We exhort you not to commit adultery, nor use obscene language, nor learn bad songs, use indecent gestures; nor associate with unchaste company; nor go to a dance nor such like plays; but each live in love with the wife of his choice and never

leave her for the sake of another woman, except for the crime of adultery, nor intermarry with near relatives nor with idolaters.

[Texts.]

8. We warn you not to steal nor assist a thief, nor allow stolen goods to be in your care. Use no fraud in buying nor selling nor cheat in weights nor measures, nor receive a bribe, nor take exorbitant interest, nor forge bonds, nor gamble, neither give place to any such sins.

[Texts.]

9. We exhort you not only not to bear false-witness, but as church members, not to go to law with each other, nor assert any thing to be true which you do not certainly know to be so, nor accuse falsely, nor speak insidiously, nor condemn others, nor publish abroad the faults of your brethren.

[Texts.]

10. We exhort you not to covet your neighbor's goods, nor be envious of the increase of your neighbor's property, but every one to be content with such things as he has, and be liberal in his feelings.

[Texts.]

It is not only a duty to refrain from doing evil but every one is bound continually to do good. As far as you are able, feed the hungry, clothe the naked, administer to the sick and poor, constantly desiring that neighbors, children, and friends should live a godly life. You should make known to them the Scriptures and exhort them to reform; pray for them, and in this way continually strive that the glory of God may be made manifest by the spread of the Christian religion. Moreover you should, as the Christian religion directs, set a good example before all, and shine as lights among men, considering, that as Christ has bought you at an unspeakable price, you are not your own but his, and are bound to serve him with both soul and body, and to rejoice in his glory, giving diligence to make your calling and election sure. If you do these things you will not stumble, but an abundant entrance into the kingdom of our Lord and Savior Jesus Christ will be administered unto you.

[Texts.]

The following catalogue gives the name of each person received into the church from the commencement of the mission, till July 21, 1831; together with the time when each was received, his age at that time, and his present standing and employment.

Names.	Age.	Remarks.
Aug. 4, 1816.		
William Dennis,	30	Soldier.
Alexander Cummings,	25	Do.
Oct. 10, 1819.		
Gabriel Tissera,	19	Native Preacher and Tutor in Sem.
Oct. 31, 1819.		
Nicholas Fermander,	23	Excommunicated.
Jan. 2, 1821.		
Philip Matthew,	23	Catechist, Nellore.
May 7, 1820.		
Francis Malleappa,	22	Nat. Preacher, Colombo.
Amy Tompkins,	30	African woman.
April 22, 1821.		
Jordan Lodge,	18	Sup. native free schools, Tillipally.

Names.	Age.	Remarks.
Nathaniel Niles,	16	Nat. Preacher, Batticotta,
July 15, 1821.		
Philip M. Whippley,	18	Nat. phys., Batticotta.
Aug. 3, 1821.		
George Koch,	20	Dutch phys., Madras.
Ebenezer Porter,	18	Nat. ass., Batticotta.
Onesimus,	35	Laborer.
Dec. 25, 1821.		
Daniel Smead,	24	Laborer.
Miranda Safford,	12	Wife of D. Smead.
Mary Poor,	16	Wife of E. Porter.
Feb. 21, 1822.		
Daniel G. Gautier,	16	Farmer.
April 21, 1822.		
Solomon,	25	Oodooville.

Names.	Age.	Remarks.
James, Chellaiy,	24	Laborer.
Anthachy,	40	Do.
Aug. 11, 1822.	35	Wife of Catheraman.
Philip,	29	
Nov. 3, 1822.		
Catheraman,	36	Excom. Farmer.
Dec. 15, 1822.		
Julia Ann Prime,	19	Wife of D. G. Gautier.
Feb. 9, 1823.		
Candan,	30	Farmer.
May 4, 1823.		
Susanna Anthony,	15	Excommunicated.
July 6, 1823.		
Aralena,	22	Wife of F. Malleappa.
Pettachy,	23	Wife of Solomon.
Valachy,	22	Died Nov. 30, 1825.
Jan. 18, 1824.		
Parann,	30	Laborer.
Feb. 1, 1824.		
Levi Bebee,	13	Tea. of Eng., Batticalow.
Catheraman,	30	Reader at Manepy.
April 21, 1824.		
Smith Bloomfield,	18	Excommunicated.
Timothy W. Coe,	19	Reader, Panditeripo.
July 4, 1824.		
Charles Hodge,	26	Catechist, Tillipally.
July 18, 1824.		
Nathaniel Willis,	18	Excommunicated.
Oct. 1824.		
Aservatham,	20	Govt. interp., Manar.
Jan. 20, 1825.		
Andrew,	65	Fisherman.
Aroolampalam,	35	Farmer.
Peter,	40	Died Nov. 30, 1825.
Valan,	26	Oodooville schoolmaster.
Casenathan,	45	Farmer.
Azel Backus,	13	Reader, Tillipally.
William Banker,	13	Died Jan. 14, 1826.
David Brainerd,	18	Died Jan. 23, 1827.
Claudius Buchanan,	12	Seminary.
Joseph Clay,	13	Do.
William Combs,	16	Died Dec. 14, 1827.
Elias Cornelius,	16	Laborer.
Jeremiah Day,	16	Indefinitely suspended.
Timothy Dwight,	20	Teach. Eng., prepar. sch.
Justin Edwards,	15	Sup. of schs, Point Pedro.
James Girdwood,	12	Seminary.
Joshua Huntington,	16	Teacher English school, Panditeripo.
Daniel Judson,	17	Died Sept. 23, 1825.
Cyrus Kingsbury,	17	Reader, Tillipally.
John B. Lawrence,	18	Do. Oodooville.
Beal N. Lewis,	13	
Alexander Lovell,	14	Teach. Eng., Batticotta.
Cyrus Mann,	20	Tillipally.
Henry Martyn,	13	Seminary.
Levi Parsons,	15	Suspended.
George Payson,	20	Laborer.
Nathan Perkins,	13	Seminary.
James Richards,	12	Do.
Martyn Tullar,	15	Suspended.
Elizabeth Appleton,	13	Wife of E. Cornelius.
Isabella Graham,	17	Excommunicated.
Fanny Hall,	13	Wife of A. M'Farland.
Louisa Hawes,	12	Do. G. Payson.
Susanna Hopkins,	16	Do. Jordan Lodge.
Susan Huntington,	12	Do. Thomas Adams.
Harriet Newell,	14	Do. Samuel, nat. ass. Jaffna.
Betsey Pomeroy,	14	Do. Samuel Davies.
Mary Sweetser,	13	Do. J. B. Lawrence.
Martha Washington,	17	Do. Parann.
Sarah Woodhull,	12	Fem. central school.
Elizabeth Worcester,	14	Wife of C. Mann.
July 21, 1825.		
John B. Frazier,	16	Indefinitely suspended.
Seth Payson,	14	Nat. ass. at Tillipally.
Samuel Davies,	17	Laborer.
Valayathan,	41	Batticotta schoolmaster.
Ard Hoyt,	14	Private teacher of Eng.
John Chester,	13	Seminary.
Marcad,	65	Oodooville.
Anthony,	30	Died Nov. 23, 1825.
Jan. 19, 1826.		
Leopold Dober,	16	Do. Dec. 19, 1828.

Names.	Age.	Remarks.
Charles A. Goodrich,	16	Nat. preach., Oodooville.
Thomas Adams,	16	Laborer.
Michael B. Latimer,	19	Reader, Tillipally.
Edward Warren,	14	Seminary.
Tirdaverasingam,	35	Panditeripo schoolmaster.
Paramanthy,	20	Reader, Tillipally.
Nov. 12, 1826.		
Joseph,	61	Fisherman.
Elizabeth,	55	Manepy.
Dec. 3, 1826.		
Chinnatamby,	20	Panditeripo schoolmaster
March 11, 1827.		
Sedumperapully,	18	Do. do.
Maria Scudder,	12	Panditeripo.
April 1, 1827.		
John,	22	Oodooville.
Sarah,	60	Do.
July 19, 1827.		
Saythe,		Wife of Catheraman.
Moottapully,	17	Laborer.
Aug. 23, 1827.		
Wiseborn Volk,	13	Seminary.
Lawrence Methuen,	19	Do.
Solomon Williams,	14	Do.
Dewasagayam,	24	Reader, Tillipally.
Aservatham,	45	Tillipally schoolmaster.
Chinnatamby,	50	Do. do.
Jan. 24, 1828.		
Asa McFarland,	22	Govt. interp., Mulative.
Abraham,	36	Tillipally schoolmaster.
Isaac,	23	Farmer.
Jacob,	29	Farmer.
Jacob Crane,	16	Seminary.
Sylvester Parsee,	15	
John Adams,	14	Seminary.
Joseph Champlain,	14	Do.
Lincoln Ripley,	13	Do.
William Hupton,	18	Panditeripo schoolmaster.
Catherasen,	22	Do. do.
Soovapam,	65	Oodooville schoolmaster.
Tamban,	38	Reader, Manepy.
Sarah,	37	Wife of Philip.
June 8, 1828.		
Taman,	60	Laborer.
June 22, 1828.		
Nathaniel,	24	Catechist, Oodooville.
Matthew,	45	Manepy.
Philip,	50	Do.
Aug. 22, 1828.		
Vesoven,	22	Panditeripo schoolmaster.
Chinnatamby,	40	Catechist, Manepy.
July 23, 1829.		
Neyanaperbasam,	21	Fisherman.
Chinerity. (fem.),	25	Manepy.
Cornelius Atwood,	17	Seminary.
Marcia Hutchinson,	12	Fem. central school.
Charlotte Burnell,	12	Do. do. do.
Parentamby,	20	Med. ass., Panditeripo.
Nov. 29, 1829.		
Nathaniel,	28	Sup. schools, Manepy.
Rachel,	23	Jacob's wife.
March 21, 1830.		
Philip,	25	Oodooville.
April 18, 1830.		
Sarah,	45	Tillipally.
Mary,	50	Do.
June 6, 1830.		
Sangarypully,	50	Batticotta schoolmaster.
Sept. 26, 1830.		
Mary Dayton,	12	Fem. central school.
Joanna Lathrop,	12	Wife of Philip.
Feb. 22, 1831.		
Saythe,	50	Died April 1, 1831.
April 21, 1831.		
Romeo Hoyt,	13	Preparatory school.
Francis S. Key,	14	Do. do.
Albert North,	15	Do. do.
Thomas Golding,	14	Do. do.
Francis Ashbury,	20	Seminary.
Salmon Cone,	12	Do.
Thomas Emerson,	14	Do.
Frederic Hall,	17	Do.
Moses Hallack,	18	Do.
Stone McKinstry,	12	Do.
Cotton Mather,	14	Do.
Henry Middleton,	18	Do.

Names.	Age.	Remarks.
Samuel J. Mills,	30	Seminary.
Benjamin Palmer,	13	Do.
Alonso Phillips,	16	Do.
Nathan H. Raymond,	16	Do.
Elisha Rockwood,	10	Do.
Samuel J. Ropes,	22	Do.
William F. Rowland,	15	Do.
Thomas Scott,	18	Do.
John S. Tappan,	21	Do.
Edward Warren 1st,	18	Do.
Rufus W. Bailey,	22	Teach. fem. cen. school.
Fanny Coit,	12	Fem. central school.
Caroline Chester,	10	Do. do.
Peter,	40	Oodooville schoolmaster.
Joshua,	25	Do. do.
John,	25	Do. do.
Stephen P. Brittan,	21	Panditeripo schoolmaster.
William Crossfield,	19	Eng. teach., Panditeripo.
Samuel,	26	Manepy schoolmaster.
Catherazy,	45	Tillipally.
Carnatty,	40	Do.
Lydia,	22	Wife of Mark.
July 21, 1831.		
Harriet B. Meigs,	15	Daughter of B. C. Meigs.
Mary Ann Poor,	15	Do. D. Poor.
F. E. Cooley,	15	Seminary.
Samuel Dana,	16	Do.
Samuel Gile,	15	Do.
Jonathan Grout,	14	Do.
Jonathan Homer,	14	Do.
John Kirby,	13	Do.
John Newbold,	15	Do.
Thomas Spencer,	13	Do.

Names.	Age.	Remarks.
William Tennent,	16	Seminary.
Moses Welch,	13	Do.
Caleb,	45	Batticotta schoolmaster.
Maria Tissera,	50	Mother of G. Tissera.
Daniel,	60	Tillipally schoolmaster.
Jacob,	37	Do. do.
David,	40	Do. do.
Joseph,	18	Do. do.
Luke,	40	Fisherman.
Mark,	26	Do.
Christiana,	34	Wife of Luke.
Mary,	45	Laborer.
Timothy,	15	Do.
Moses,	35	Oodooville schoolmaster.
Samuel,	22	Do. do.
Fantingo,	30	Do. do.
Ann Bates,	10	Fem. central school.

Of these 117 have been connected with the boarding schools and seminary—30 schoolmasters and superintendents—and 50 villagers, including some domestics. Of the last two classes, 30 are more than 40 years old—13 are over 50—one is seventy or upwards—and one above 80;—38 were females—11 have died—7 have been excommunicated—8 or 10 were teachers in the seminary or the preparatory or female boarding school—12 were employed as readers and catechists—4 have been licensed to preach the gospel, and another was prevented only by sickness. All but six are natives.

The foregoing statements give occasion for several remarks.

1. The progress of this mission has been remarkably steady and encouraging. The Spirit of God soon gave success to the labors of the missionaries and the fruits of these labors have been thickening from year to year since. The first native received to the church as the fruit of the mission was Gabriel Tissera, Oct. 10th, 1819; three years after the commencement of the mission; and who, since the year 1821, has been a licensed preacher of the gospel. Since that period two hundred and four persons have been received—in 1819, four; 1820, three; 1821, nine; 1822, eight; 1823, five; 1824, eight; 1825, forty-nine; 1826, ten; 1827, twelve; 1828, twenty; 1829, eight; 1830, six; 1831, sixty-two. Besides these several have died giving hopeful evidence of a change of heart, but without making a public profession of religion; of some of whom interesting biographies have been published in the *Missionary Herald*; and many others, giving similar evidence, have not yet joined the church.

2. No class of the heathen are beyond the reach of the gospel. More than half the converts have indeed been from the young; yet a sufficient number of adults, and even of the middle aged and the aged, have been gathered in to show that the opinion commonly expressed of the hopeless state of adult heathen is not warranted by experience.

3. This mission has been favored with seasons of special religious attention and inquiry, more nearly resembling the revivals in the American churches than any thing else to be found in the history of modern missions. Three periods have been particularly marked; one in the beginning of the year 1824, another near the close of that year, and a third at the close of the year 1830.

4. The divine blessing has obviously followed the labors bestowed and been proportioned to them. More than half of the 204 church members have been members of the seminary and

boarding schools. The missionaries from the several stations often visit these schools and set apart whole days for exhortation and personal religious conversation with the pupils. Such days have in nearly all cases been followed with increased seriousness and conversions.

5. These revivals have been obviously in answer to prayer. The first was traced to a day of fasting and prayer of the missionaries; the second to a communion season; and the third to a general missionary prayer meeting.

6. The history of this mission shows the benefit of concentrated action. The stated labors of the six missionaries, with the native preachers, and catechists, are principally limited to a populous district about ten miles square, which includes the five stations and nearly all the native free schools.

7. This church manifests a good degree of Christian activity and zeal. The youthful converts do much more for the direct promotion of religion among their own countrymen than is expected from individuals of the same age in a Christian country, and greatly aid the missionaries by distributing and reading portions of the Scriptures and religious tracts, and conducting religious meetings. Probably the missionaries can accomplish twice as much with their aid as they could do without it. They also contribute liberally, according to their means, to Bible and tract societies established among them.

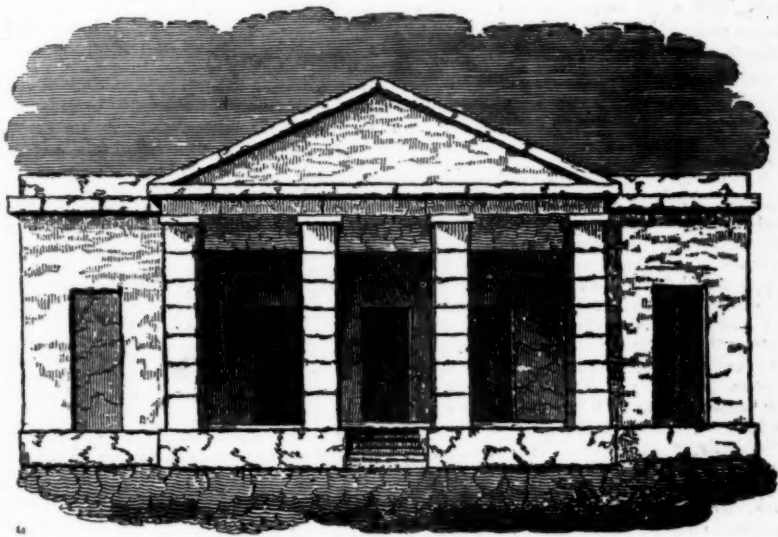
8. The facts respecting this church afford much encouragement, as they show how the gospel may be propagated among the heathen by converted natives. This church already furnishes more than thirty Christian superintendents and teachers of native free schools, besides eight or ten who teach in the seminary and boarding schools, twelve or fourteen readers and catechists, and four or five preachers of the gospel; besides a theological class of 20 who are preparing for the ministry.

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AMERICAN MISSION CHAPEL AT BOMBAY.

THE above is a front view of the American Mission Chapel at Bombay, erected in the year 1823. The walls of the edifice are built of stone and mortar, and are plastered and white-washed. The chapel is 60 feet long, 35 wide, and 20 in height, with a verandah, or piazza, projecting ten feet from the two sides, and a portico in front. The verandahs are open, excepting the ends upon the street, which are walled up, as in the engraving. The main body of the house, with three doors, is seen behind the pillars of the portico in front. The chapel faces the north, and stands in the midst of a dense native population. The principal street of the city, running north and south, is distant only about a hundred feet westward. The native town extends more than half a mile on the north side of the chapel, and more than a mile on the south, and through the whole extent the houses, almost without exception, join each other.

The chapel was planned, and the erection of it gratuitously superintended, by Daniel West, Esq., a distinguished English architect then residing at Bombay, and cost about \$3,900, exclusive of \$600 paid for the land. Of this sum about \$1,700 were contributed by friends of the cause in Calcutta and Bombay, and about \$1,300 in this country; expressly for the chapel. The rest of the expense was defrayed from the general treasury of the Board. The building is neat and commodious, and has been a very important acquisition to the mission. It was solemnly dedicated to the worship of God on the 30th of May, 1823, and ever since there have been regular services in English and Mahratta. Schools are taught in the verandahs.

Somewhat more than a year since, Mr. Charles Theodore Huntridge, an inhabitant of Bombay, left a legacy for the support of public worship in this chapel amounting to 7,000 rupees, or more than 3,000 dollars.

The American Mission Chapel at Bombay was the first erected by Protestants in that part of India, for the purpose of accommodating the natives of the country with the regular ministrations of the gospel.

PART OF THE DYING APPEAL OF GORDON HALL, ONE OF THE FIRST AMERICAN MISSIONARIES TO BOMBAY, TO THE CHURCHES OF THE UNITED STATES.

THIS appeal was written by Mr. Hall in February, 1826, a few weeks before his death, and twelve years after the mission became established in Bombay. The facts stated in the appeal have not materially changed.

Beloved in the Lord, do you from Zion's most favored mount, turn a pitying, waiting, longing eye to this dark hemisphere, and ask, "Watchman, what of the night?" I am permitted to stand in the place of a watchman; but it is on a slender, incipient outwork, very far distant from the walls of Jerusalem. O that I may always be found vigilant and faithful at my post, and ready to give a true report.

I will send you tidings. In some respects they are joyous; but in others they are grievous. I see much around me that is joyous. If I turn back no farther than to the period of my own arrival on this spot, and survey but what seems to be our own neighborhood, much that is cheering greets the eye. Then from Cape Comorin through the whole range of sea coast by Cochin, Goa, Bombay, Surat, Cambay, Bussora, Mocha, and by Mosambique, including Madagascar, Mauritius and other Islands, to the Cape of Good Hope, there was not one Protestant missionary; if we except a native missionary who was for a short time, partially established at Surat.

But about three months ago, delegates from five missions met in the Bombay Mission Chapel, and formed a Missionary "Union to promote Christian fellowship, and to consult on the best means of advancing the kingdom of Christ in this country."

The individual missionary who constituted one of these missions, has since gone to England not to return, and therefore, for the present, that mission is extinct. To the other four belong nine missionaries, and two European assistant missionaries. These missions have two common printing establishments, and one lithographic press, consecrated to Christ as so many powerful engines for scattering abroad the light of life. These four missions have in operation about sixty schools, in which are more than 3,000 children, reading, or daily learning to read the word of God, and receiving catechetical instruction. The missionaries, some or all of them, are every day preaching Christ and him crucified to the heathen. The Scriptures and tracts are travelling abroad, and the word of God is working its way to immortal minds in every direction. Prayer is made, and the promises of Jehovah are laid hold on; while the means (missionaries excepted) of doing a thousand times more in similar ways for the cause of Zion here, are ready at hand. These are good things: and we rejoice in them. You

too will rejoice in them; and let us all praise the Lord for them.

But there is something in the weakness of our nature, or in the deep subtlety of our adversary, which, even while we contemplate such good things, and are praising God for them, is exceedingly liable to practise a mortal mischief upon us, by so alluring and engrossing the mind with the little that is done or doing, as to render it seemingly blind to the almost all that still remains to be done. This brings us to the grievous part of the subject.

It is grievous to behold such an extent of country and so teeming with immortal souls, but yet so destitute of the messengers of life.

From Bombay, we look down the coast for seventy miles, and we see two missionaries; and fourteen miles farther on, we see two more. Looking in a more easterly direction, at the distance of about 300 miles, we see one missionary, chiefly occupied, however, as a chaplain among Europeans. In an eastern direction, the nearest missionary is about 1,000 miles from us. Looking a little to the north of east, at the distance of 1,300 miles, we see ten or twelve missionaries in little more than as many miles in length on the banks of the Ganges. Turning thence northward, at nearly the same distance from us, we see three, four, or five more, separated from each other by almost as many hundred intervening miles. And looking onward beyond these distant posts, in a northeast direction, through the Chinese empire and Tartary, to Kamschatka, and thence down the northwestern coast of America, to the river Columbia, and thence across the mountains to the Missouri, the first missionaries we see, in that direction, are brethren Vail and Chapman among the Osages.

Again we look north, and, at a distance of 180 miles, we see two missionaries; but from thence (with two or three doubtful exceptions) through all the north of Asia, to the pole, not a single missionary is to be seen. In a northwestern direction, it is doubtful whether there is now one missionary between us and St. Petersburg. Westerly, the nearest is at Jerusalem, or Beyroot. Southwest, the nearest is at Sierra Leone; and more to the south, the nearest may be among the Hottentots, or on Madagascar.

Can you count the millions and millions comprised in this range? Can any but an adamant heart survey them, and not be grieved?

I should like to see a new chart of the earth adjusted to a double scale of measurement, one shewing the comparative surface, and the other the comparative population, of the different sections of the earth—all presenting a black ground, except those

spots where the gospel is preached. And on a slip of white ground, I would have a note of reference to Mark xvi. 15, 16; and this I would have bound up in every Bible, so as to face the same divine charge of Christ to his disciples. It might be recommended to all church members, deacons, pastors, and teachers of theology, to add to the note on their map, Romans x. 14, 15, and Isaiah vi. 8, to the last clause; which latter clause I would have every student in theology, and every young believer of good talents and education, print on his chart in GRAND CAPITALS; preceded by, *Lord, what wilt thou have me to do?*

As we must habitually set the Lord Jesus before us, or not expect his love will habitually constrain us; so must we habitually contemplate a fallen world, lying in the wicked one, or not expect that our hearts will be exercised with any proper sympathies for the perishing.

But I will take a more limited view. Here are the Mahrattas. They have been estimated at 12,000,000. To preach the gospel to these 12,000,000 of heathen, there are now six missionaries, four from the Scottish Missionary Society, and two from our Society; that is, one missionary to 2,000,000 of souls. And to furnish these 12,000,000 with the Christian Scriptures, and tracts, and school books, there is one small printing establishment. It is now about twelve years since the mission here began, in some very small degree, to communicate the truth to some of this great multitude. Let these facts be well weighed.

During those twelve years, the facilities for imparting Christian knowledge among this people, or for employing among them the appointed means of salvation, have so multiplied and improved, that I think it moderate to say, that a missionary arriving here *now* could, in an equal period, do ten times as much for the diffusion of Christian knowledge, as could have been done by one arriving here twelve years ago. Then there was no school in which to catechise and give lectures—no chapel—no Scriptures and tracts to disperse. Now we have a chapel—more than thirty school-rooms—and the Scriptures and tracts for distribution—while hundreds of towns and villages, by all the eloquence and pathos that the most imperious want and the direst necessity can inspire, are supplicating for more mission schools—millions of people, calling for Scriptures, and tracts, and preaching—and an untold number of large towns, in population like Boston, Cambridge, Andover, Providence, Dartmouth, Williamstown, New Haven, Albany, and Schenectady, calling for missionary establishments in them. If some of these places are not quite open for the reception of missionaries, others doubtless are, and all, we believe, will be by and by; while all are now open, in various ways, for the reception of Christian books.

Under such circumstances, with such facilities, what number of Christian books might be prepared, printed, and distributed; what number of children taught to read the word of God, and catechised; and what number of perishing sinners pointed to the Savior's cross, in one year, if there were but a *supply of missionaries?* Is it not a grievous thing to witness such facilities for missionary action, lying comparatively neglected? Is not here a vast and fertile field broken up and ready for the casting in of the seed? And is not the seed already in the field waiting for the sowers to scatter it? What should we say of the farmer, who would turn away from such a field, and leave the seed in the field to perish unscattered, and go to some comparatively desolate heath, where much must be done before even that can be prepared for the seed?

Surely no one can understandingly answer the question "*where* is it best to send missionaries?" without first duly considering the comparative population of the places in question, and the comparative facilities for imparting Christian knowledge to that population. On this score, I plead that justice may be shown to these 12,000,000 of heathen. Here I ground my plea. Let the facts speak. Twelve millions of your race are prostrate at your feet. You can need no delineation of their moral character. It is enough to know that they are your brethren, but are heathen—that they are idolaters and in ignorance of their Maker and their Redeemer; and that you can, if you will, send them the gospel. Their untold miseries supplicate you to open your hands, and give them that salva-

* The following facts, from the last report of our schools, show how extensively Christian knowledge might be diffused among a rising generation of idolaters, were there only a supply of missionaries and funds; and if but the Spirit of God were given, in answer to prayer, to seal upon the youthful and such Christian instructions, what would not soon be accomplished.

Our number of schools at present is thirty-two. The number of children on the teachers' lists is 1,750. Of these 75 are girls, and 133 are Jewish children.

During the past year, as nearly as we can calculate, 1,000 have left our schools, most of them having obtained what the natives esteem a sufficiently good school education. Among these, together with those who have left in former years, are many boys and young men, who can read with a fluency and propriety that would put to shame a great majority of the common brahmins. And the fact is peculiarly gratifying that, instead of having imbibed any prejudice against us, or our books, from the Christian instruction given in our schools, these very youth, and their relatives, wherever we meet with them in the country, are of all others the most forward to receive, and read, and beg, the Christian scriptures and tracts. In not a few instances, fathers earnestly solicit them for their little sons.

During the year, about 786 children have committed to memory the Ten Commandments, and 376 a Catechism of sixteen small pages. A much greater number have committed to memory parts of the same.

We continue to have numerous and urgent applications for additional schools; but shall be obliged to decline them, until we are furnished with larger funds, and more fellow-laborers.

tion, which your Redeemer and your Judge has entrusted to you for them, and so long ago charged you to give them. You see also what are the facilities for now giving them that salvation you have so long held in trust for them, but so long withheld from them. What will you do? Will you spurn them from your feet, and command them to let you alone, and wait, as they are, till the judgment day? Is this the love of Christ? Is this the beauty of the Lord upon his holy Zion? Where are the hundreds of students in theology? Where are the tens of hundreds of blooming, pious, well-educated youth, the professed followers of the Lamb? Is there none among you, who have a love, a sympathy, a compassion, for all these your long neglected, your dying, your perishing fellow men? O remember, there is a dead love, a dead sympathy, a dead compassion, as well as a dead faith; being without works. O, it was not a dead love, or sympathy, or compassion, which brought your Redeemer to the cross. That was not idle breath which he uttered, "Go ye into all the world, and preach the gospel to every creature," nor yet that interceding appeal to the Father, "As thou hast sent me into the world, even so have I also sent them into the world." O contemplate on the cross, your bleeding Savior, tasting death for every man, and then survey the spiritual miseries and prospects of these millions of heathen souls dying in ignorance of that only name, by which it is possible for them to be saved; and then lay upon your hearts your Redeemer's farewell charge, and when you have faithfully done this, judge of your love and regard for Jesus, and of your compassion for immortal souls, by your works.

I will endeavor, as God shall enable me, so to labor here on the spot, that the blood of these souls shall not be found in my skirts; and while I cannot but witness a generation of 12,000,000 of unevangelized souls, in succession to the hundreds of generations gone down before them, dropping into eternity, leaving prospects but little better for the next generation, I will endeavor, as a watchman at my post, faithfully to report what I see. Wo is unto me, if I proclaim not the wants of this people, and the eminent facilities made ready for the supply of those wants. This I would wish to do so plainly and so fully, that if the guilt of neglecting their salvation must lodge any where, I may be able to shake it from my garments; so that I may stand acquitted before my Judge, both as to my personal labors among them, and as to my pleading with you on their behalf.

The remarks I have now made, are, in a great measure, applicable to other parts of India. And there is yet another very grievous view to be taken, which I can but barely mention. In little more than a year past, death, sickness, and other causes,

have, so far as I can learn, laid aside nineteen missionaries in India, while but six or eight have, in the same time, come to India; and so far as I know (from missionary appearances, not from God's promises) there is a prospect of further diminution, rather than of augmentation. In view of these things, what will the English and American churches do? Is it not time for every missionary in India, to cry aloud and spare not? Would you have your missionaries leave their work, and come home, to plead, in person before you, the cause of the heathen? Do not tempt us to do so. Some have, in Providence, been called home, especially to England, and their pleas, in person, have been successful so far beyond what has been otherwise attempted, as seemingly to call for the measure, though so expensive, and, for the time, so privative to the heathen. Why is it so? Why cannot facts be weighed? Why cannot the well known necessities and miseries of the heathen speak, and plead and prevail, without the aid of any such disastrous expedients? Does this tell to the credit of those whom the gospel makes wise to do good? O think of these things every one who has a mind that *can* think! O feel, every one that has a heart that *can* feel. O ye redeemed of the Lord, whom he has made kings and priests unto God, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," and in the true spirit of such an unreserved consecration of yourselves to your Redeemer, ask him, "Lord what wilt thou have me to do?" And let his Spirit, and his truth, and your own conscience, give you the answer, which shall guide you in a matter of such unparalleled moment.

Your affectionate fellow servant in the Lord,

GORDON HALL.

There are now six American missionaries at Bombay, and one other on the way from this country. All but two have wives, and there is besides a single female, superintendent of native female schools. The city of Bombay is upon an island of the same name: a detachment from the mission has lately gone to labor upon the adjacent continent.

On the island and continent are 20 boys' schools, containing about 1,200 children. There are also 18 schools for girls, all on the island, containing about 500 pupils.—The amount of printing which has been executed at the mission press in Bombay, exceeds 10,000,000 of pages.

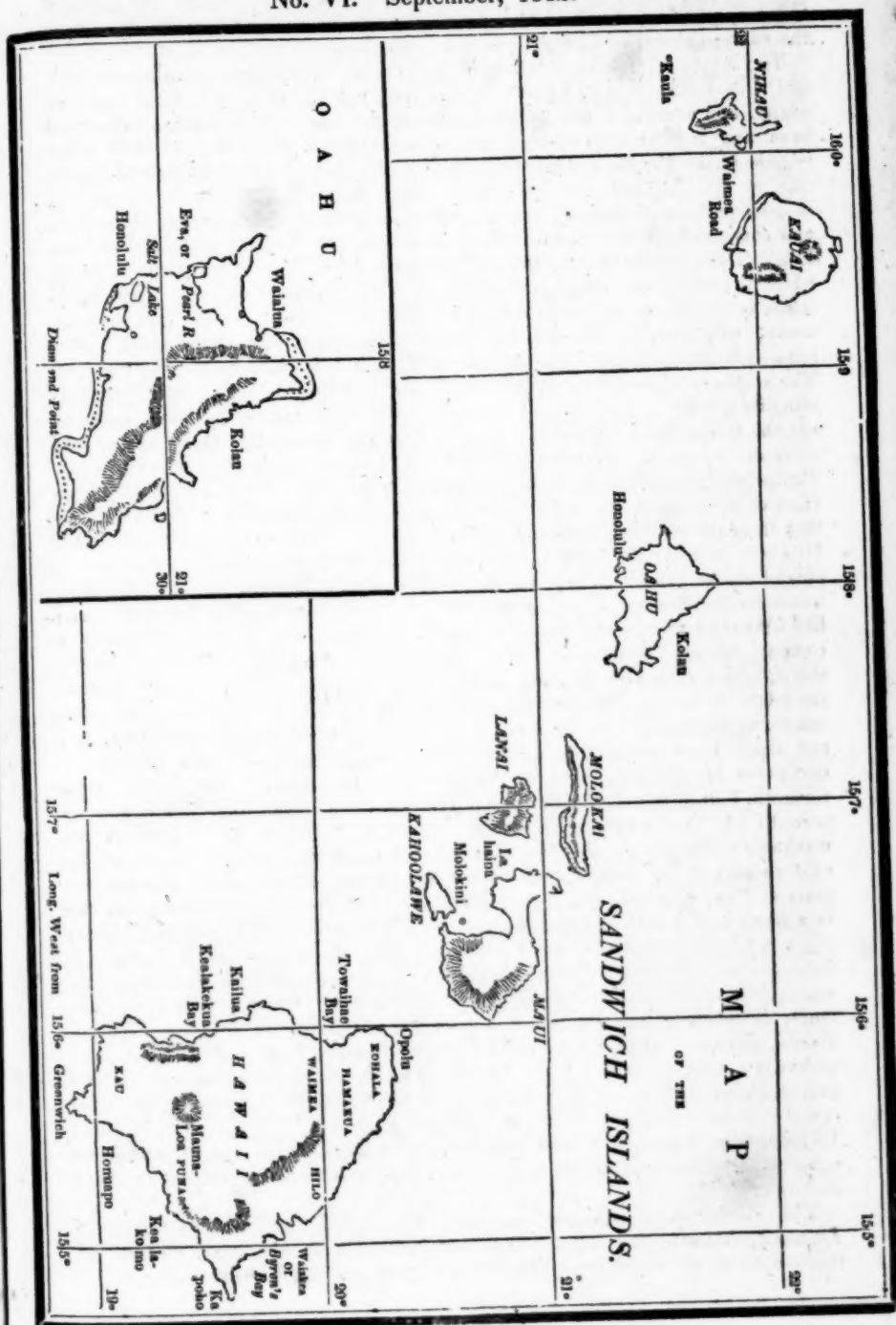
The New Testament and parts of the Old have been translated by the missionaries of the Board into the Mahratta language, and printed, and, to a great extent, circulated among the people.

Monthly Paper

OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

No. VI. September, 1832.



THE SANDWICH ISLANDS.

THE SANDWICH ISLANDS are ten in number. They lie within the tropic of Cancer, about one third of the distance from the western coast of Mexico to the eastern shores of China.

The length of *Hawaii* is 97 miles, its breadth 78, and its circumference 280, and it covers an area of about 4,000 square miles. It is the most southern island, and ascends to the great height of at least 15,000 feet. Its broad base and regular form render its outline different from that of most other islands in the Pacific. The mountains of *Hawaii*, unlike the peak of *Teneriffe* in the Atlantic, do not pierce the clouds like obelisks or spires, but in most parts, and from the southern shore in particular, the ascent is gradual, and comparatively unbroken, from the sea-beach to the lofty summit of *Mauna Loa*. The greatest part of the arable land is found near the sea-shore, along which the towns and villages of the natives are thickly scattered. The population is estimated at from 85,000 to 100,000.—*Maui* is 48 miles long, 29 broad, and 140 in circumference, and covers about 600 square miles. The island is composed of two peninsulas, united by a low isthmus nine miles across. The southern peninsula is the larger of the two, and is lofty; but though its summits are often seen above the clouds, they are never covered with snow, as are the mountains of *Hawaii*. In the northern peninsula, there are several extensive tracts of level and well-watered land, in a high state of cultivation. The population, according to a late census, is 34,000. *Maui* is separated from *Hawaii* by a strait about 24 miles across.—*Kahoolawe*, only a few miles distant from the southern peninsula of *Maui*, is eleven miles long, and eight broad. It is low, and almost destitute of every kind of shrub or verdure, except a species of coarse grass. There are but few residents on this island.—*Molokini* lies between these islands, and is a barren rock visited only by fishermen, who find its naked surface convenient for spreading their nets to dry.—*Lanai* is a compact island, 17 miles in length, and nine in breadth. The width of the strait, which separates it from *Maui*, is nine or ten miles. A great part of the island is barren. Population about 2,000. *Molokai* is a long, irregular island, apparently formed by a chain of volcanic mountains, 40 miles long, and not more than seven broad. Population about 8,000.—*Oahu* lies nearly northwest of *Molokai*, between 30 and 40 miles distant, and is the most romantic and fertile of the Sandwich Islands. Its length is 46 miles, and its breadth 23. Its appearance from the roads off *Honolulu*, or *Waititi*, is remarkably picturesque. A chain of lofty mountains rises near the centre of the eastern part of the island, and, extending perhaps twenty miles, reaches the plain of *Eva*, which divides it from the distant and elevated mountains that rise in a line parallel with the northwest shore. The plain of *Eva* is nearly twenty miles in length, from the *Pearl River* to *Wailua*, and in some parts nine or ten miles across. The soil is fertile, and watered by a number of rivulets, which wind their way along the deep water courses that intersect its surface, and empty themselves into the sea. Population estimated at 20,000.—*Kauai*, distant northwest of *Oahu* about 75 miles, is 46 miles long, and 23 broad, and covers an area of 520 square miles. The principal settlements are in the neighborhood of *Waimea* river, the roads at the entrance of which are the usual resort of vessels touching at *Kauai*. Population about 10,000.—*Nihau*, about 15 miles from *Kauai*, in a westerly direction, is 20 miles in length, and seven miles wide. The inhabitants are not numerous.—*Kaula* is a barren, uninhabited rock.

The southeastern islands are called *Windward*, and the northwestern *Leeward*, islands—the latter being most distant from the point whence the trade-wind blows, which is perpetually sweeping over the islands.

The whole group is evidently of volcanic formation. Extinguished volcanoes are found in several of the islands, and Hawaii contains one of the most remarkable volcanoes in the world. The population of the group may be reckoned at 185,000.

The American Board of Commissioners for Foreign Missions established a mission in these islands in the spring of 1820. The following table presents at one view the number of missionaries and assistant missionaries, which has been sent out at different times.

Time of Embarkation.	Arrival.	Preachers.	Teachers.	Physicians.	Printers.	Farmers.	Females.	Total.
Oct. 23, 1819,	April, 1820,	2	2	1	1	1	7	14
Nov. 19, 1822,	April, 1823,	5	1	1			6	13
Nov. 3, 1828,	March, 1829,	4		1	1		10	16
Dec. 28, 1830,	June, 1831,	3	1				4	8
Nov. 26, 1831,		8		1	1		9	19
Totals,		22	4	4	3	1	36	70
Returned,		2		2	1	1	4	10
Died at the islands,							1	1
At the Islands,		20	4	2	2		31	59

Two of the teachers have been ordained as ministers of the gospel, making the number of ordained missionaries at the islands, 22; but it is expected that two or three of these will go to the Washington Islands. As it is, eight of the 22 are yet ignorant of the language, and if the islands were divided into equal parishes, each missionary would have the charge of eight or ten thousand souls.

A considerable part of the native population is made to feel the influence of the schools. The number of schools and scholars in the several islands is estimated as follows:

	Schools.	Scholars.
Hawaii,	333	20,396
Maul,	274	11,170
Molokai,	31	1,436
Lanai,	9	522
Kaboolawe,	1	32
Oahu,	250	10,336
Kauai,	200	9,000
Total,	903	52,882

The mission churches contain about 500 native members. The language has been reduced to writing; the alphabet containing but seven consonants and five vowels, or twelve letters in the whole. Works have been prepared and printed in the Hawaiian language to the amount of 1,280 pages, reckoning them in a continuous series—multiplied by the press to 21,031,380 pages. Among these works are embraced nearly the whole New Testament, and portions of the Old Testament.

Five or six years ago, the Christian form of marriage was unknown on the islands. Nor was there any other form that could not be sundered at any moment by the will of the parties. The breaking of the marriage contract, such as it was, was a thing of the most common occurrence, leading to great misery and great moral pollution. Now, probably few persons who would be called respectable on the islands, residing within a day's journey of any of the stations, can be found living together as heads

of families, who have not been solemnly married in the Christian manner. Instances are rare, where the marriage contract is grossly violated. During the year ending June 1831, Christian marriages were solemnized as follows:

On Hawaii, estimated at	700
On Maui,	600
On Oahu,	437
On Kauai,	200
	1,937

In the autumn of 1831, the king committed the government of Oahu publicly into the hands of Kaahumanu; and Adams, (Kuakini,) formerly governor of Hawaii, was appointed governor. He immediately gave out orders for the suppression of grog-shops, gaming-houses, &c., and followed up his orders by keeping an armed guard in the streets. Riding on the Sabbath for amusement was also strictly forbidden, and several horses of foreigners were seized in the act of violating the law. They were afterwards given up. All these things put together, produced no little excitement.

The salutary laws of the chiefs, designed particularly to restrain the foreigners, met at first with strong opposition; and were afterwards evaded, or not carried fully into effect. Riding on the Sabbath for amusement is, however, entirely prevented, and other vices have received a great check.

About the same time the chiefs, being assembled from the different islands at Honolulu, and others favorably disposed, formed themselves into a temperance society, on the general principle of entire abstinence from the use of ardent spirits for pleasure or civility, and from engaging in distilling or vending the same for gain.

The authority of the islands is exercised by pious chieftains; indeed most of the principal chiefs are now members of the visible church of Christ. The government of the islands has adopted the moral law of God, with a knowledge of its purport, as the basis of their own future administra-

tion, and the Christian religion is professedly the religion of the nation. Special laws have been enacted and are enforced, against murder, theft, licentiousness, retailing ardent spirits, Sabbath-breaking, and gambling. The Christian law of marriage is the law of the land.

Commodious houses for public worship have been erected by the principal chiefs, in the places of their residence; and when there is preaching, these chiefs regularly and seriously attend. In the island of Maui, there is said to be a house for public worship in every considerable village. Those erected at the several missionary stations, are large. That at Lahaina is of stone, two stories high, it is 98 feet long and 62 broad, and, having galleries, it will seat 3,000 people after the native manner. It is the most substantial and noble structure in Polynesia. Most or all of the others are thatched buildings. The church at Honolulu, erected by the present king is 196 feet long, and 63 feet broad, and admits 4,500 persons. Another at Waiahea, in Hawaii, is 147 feet long and 68 broad; and a fourth at Kailua, in the same island, is 180 feet long and 78 broad. The congregations on the Sabbath, at the places in which the missionaries reside, vary from one to four thousand hearers; and are universally characterized by order, stillness, and strict attention to preaching. The congregation at Honolulu, in Oahu, for nine months, averaged from 3,000 to 4,000 on Sabbath morning, and from 2,000 to 3,000 in the afternoon; and from 500 to 1,000 on Wednesday evening.

In the district of Honolulu, a thousand natives have associated on the principle of entire abstinence from the use of intoxicating liquors. And in that same district and two others, with a united population of perhaps 40,000, a fourth part of the inhabitants have formed themselves into societies for the better understanding and keeping of God's holy law. These societies require unimpeachable morals, as a condition of membership.

All these facts are traceable wholly to the blessing of God on the establishment of a Christian mission in those islands.

The nation, however, is only beginning to understand the advantages of the social state. The elements of individual improvement, domestic happiness, national order and prosperity have been introduced and are in progressive operation; and the contrast between the former and present character of the nation is great, in almost every respect. Yet few have done more than merely to cross the threshold of knowledge. Probably three fourths of those who are capable of learning to read, have yet to acquire the art.

Salvation through the Lamb, that was slain, is brought within the reach of thousands, and many have fled and are fleeing, to lay hold on the hope set before them; but how few are their advantages, compared with those which we have, and which they ought to possess! The missionaries now on the islands are able to preach the gospel stately, to no more than about one fourth part of the population. There is yet much to be done—Christianity exists there only in its infancy—its progress is obstructed by ignorance and sin, in a thousand forms. This feeble infancy must be nurtured by the continued prayers and benefactions of the friends of missions, for years to come. But how great the encouragement! Never, since the days of the apostles, has the progress of the gospel been more visible and more salutary, in any part of the world, than at these islands. There is no wild fancy in the expectation, that, in a few years, these islanders will imitate their brethren of Tahiti, in sending Christian missionaries to other islands in their neighborhood, which are now the habitations of darkness and cruelty. And in this way, they will co-operate with us and Christians of other nations, in preaching the gospel to every creature.

The following hymn was sung at the embarkation of the first reinforcement to the Sandwich Islands mission, at New Haven, Nov. 19, 1822; and having been translated into the native language, has often been sung by the islanders since that time.

Wake, Isles of the South! your redemption is near,
No longer repose in the borders of gloom;
The strength of His chosen, in love will appear,
And light shall arise on the verge of the tomb.

The billows that girt ye, the wild waves that roar,
The zephyrs that play, where the ocean-storms
cease,
Shall bear the rich freight to your desolate shore,
Shall waft the glad tidings of pardon and peace.

On the islands that sit in the regions of night,
The lands of despair, to oblivion a prey;
The morning will open with healing and light,
The young star of Bethlehem will ripen to-day.

The altar and idol in dust overthrown,
The incense forlorn that was hallowed with blood,
The Priest of Melchisedec there shall atone,
And the shrines of Atoui be sacred to God!

The heathen will hasten to welcome the time,
The day-spring, the prophet, in vision once saw—
When the beams of Messiah will illumine each
clime,
And the Isles of the ocean shall wait for his law.

And thou OBOOKIAH! now sainted above,
Wilt rejoice as the heralds their mission disclose;
And the prayer will be heard, that the land thou
didst love,
May blossom as Sharon, and bud as the rose!

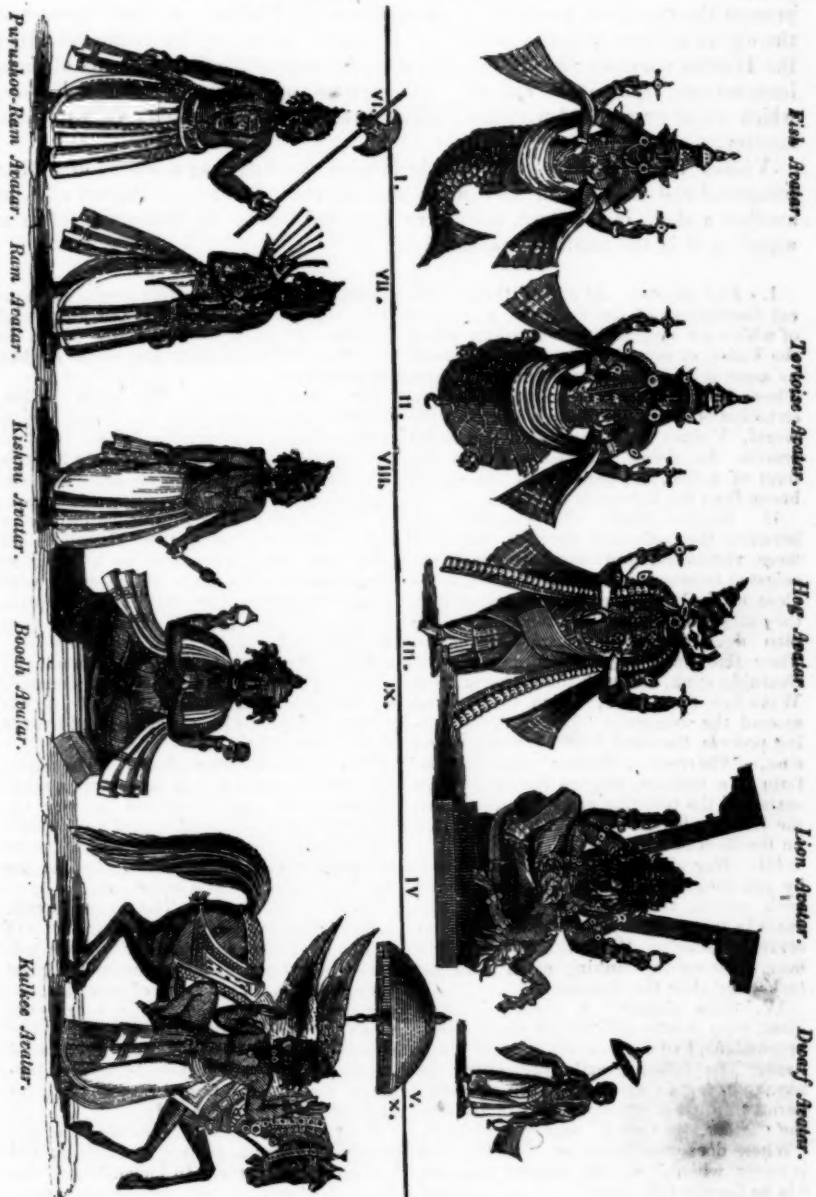
Monthly Paper

OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

No. VII. October, 1832.

THE TEN INCARNATIONS OF VISHNU.



EXPLANATION OF THE PRECEDING ENGRAVINGS.

THE Monthly Paper, No. 2, for May, contains three engravings, representing the three principal gods of the Hindoos, Brumhu, Vishnu and Siva; not in their incarnate, but in their original state, as they were produced by the energies of the eternal Brumha. The ten engravings on the preceding page, represent the ten great avatars, or incarnations, of Vishnu. A brief account of the object of these will now be given. It should however be remarked, that the Hindoo shasters contain so many different and conflicting accounts of these incarnations, that it is difficult, and perhaps impossible, to give a history, which would correspond with the faith of bramhins in different sections of the country.

Vishnu is generally represented in Hindoo paintings, as a black, or rather indigo-colored man, with four arms and hands. In one, he holds a club, in another a shell, in the third, a chuckru (an instrument of destruction, like a wheel) and in the fourth, a water-lilly.

I. *Fish Avatar.* At one of the periodical dissolutions of the universe, a number of which are supposed to have taken place, the Vades, or sacred books, had been stolen by some demon, and buried in the ocean. These books being necessary for the instruction of Brumhu, in new creating the world, Vishnu was appointed to make search. In doing this he assumed the form of a fish, and brought up the sacred books from the bottom of the ocean.

II. *Tortoise Avatar.* In a certain war between the gods and demons, the latter were victorious, and wantonly cast the celestial treasures into the ocean. At the close of the war, the gods consulted how they might obtain the lost treasures. The plan devised was to churn the ocean. They tore up a mighty mountain for the churning stick, and took the divine serpent Wasooke for a rope, which they wound around the mountain. But in this churning process, the earth began to tremble and sink.—Whereupon, Vishnu assumed the form of a tortoise, and on his broad back sustained the tottering earth. To this hour, the Hindoos believe the earth is supported on the back of a tortoise.

III. *Hog Avatar.* A celebrated demon, by his religious austerities, had acquired such power, that he actually sunk the earth in the great abyss. Vishnu, the preserver, assuming the form of a mighty boar, drew up the sinking earth with his tusks, and slew the demon.

IV. *Lion Avatar.* A certain impious giant, who greatly afflicted the world by his oppressions, had a pious son named Prulhard. The father greatly persecuted the son, and tried, in vain, to kill him. After various fruitless attempts, to kill his son, the father, in great rage, exclaimed, "Where does your preserver dwell?" "He is every where," meekly replied the son. "Is he then in this pillar?" "Yes," said the son. "Then I will insult him;" and gave the pillar a blow with his club. Vishnu instantly bursting from the pillar, in the

monstrous form of a Ner-singh, or man-lion, tore out the entrails of the atheistical father. From this time many began to worship Vishnu; under the form he had now assumed.

V. *Dwarf Avatar.* The giant Bullee, terrible in his wars with the gods, having accomplished the sacrifice of an hundred white horses, by which he became invincible in arms, contemplated universal destruction. To prevent this catastrophe, Vishnu became incarnate, in the form of a pigmy brahmin; presenting himself before the giant king, requested as a favor so much territory as he could measure with three footsteps. The favor was granted, and the promise ratified. The dwarf then resuming his godlike form, with one step, covered the earth, with the second, he overshadowed the firmament, and demanded room for the third. In this way, he deprived the giant of his kingdom and forever held him a debtor.

VI. *Purushoo-Ram Avatar.* The object of this incarnation was to destroy a thousand-handed giant, who had become exceedingly insolent, and greatly oppressed the worshippers of the gods. Twenty-one assaults, the giant sustained, but in the twenty-second, he was overcome.

VII. *Ram Avatar.* The giant Ravun, king of Lunka, (Ceylon) stole the wife of Ram. To obtain the stolen wife, Ram collected an army of monkies, under the great Hun-nu-man. This army of monkies, under their divine leader, made a bridge of rocks from the continent to Ceylon. (The remains of which, are to this day, called Adam's bridge.) The way being thus prepared, the army of Ram invaded the giant and obtained the stolen lady.

VIII. *Kishnu Avatar.* The object of this incarnation was to destroy Pru-lum-bu and other impious giants. In his childhood and youth, he lived in obscurity, amusing himself and his companions, by his various plays and petty thefts. When he became a man, he exhibited plenary evidence of

his divinity, by destroying the giant oppressors of the world.

IX. *Boodh Avatar*. The object of this incarnation was to destroy the power of the giants. The manner of effecting this, was not, as on former occasions, by violence and blood, but by deceit. By his writings and preaching, Boodh promulgated a system of infidelity and scepticism. The giants, through the influence of these doctrines, disbelieved in the gods, and of course, ceased to apply to them for those powers, by which they had become such a scourge to mankind.

The Hindoos suppose themselves, to be at the present time under the influence of this incarnation. This is the iron age, or the age of infidelity.

Every thing is necessarily degenerate and deteriorating. This physical, intellec-

tual and moral deterioration, the Hindoos imagine, will continue and increase to some indefinite, future period, when they expect another incarnation, which will complete the grand drama.

X. *Kulkee Avatar*. This is still future. According to the most popular shasters, and the expectations of many of the brahmins, infidelity in the Hindoo religion, will increase, till all hope of reviving it will perish from among men. A few faithful worshippers of the gods will, however, remain, lingering almost in despair around the sacred places. Then will Vishnu descend from heaven on a white, winged horse;—placing himself at the head of the faithful few, he will do away infidelity, and convert this iron, into a golden age.

GENERAL REMARKS.

In addition to these ten great incarnations, the popular shasters teach, that there have been a great multitude of other incarnations of Vishnu, and of other gods and goddesses. The prevalent opinion is, that there are many incarnations at the present day, hidden from common observation, but will, by and by, show themselves to be divine, and obtain a place on the catalogue of the gods. In speaking of the number of their gods, the Hindoos are in the habit of saying, there are 330,000,000. By which, it is supposed, they mean to say, that they are innumerable, using a definite for an indefinite number.

These gods are not represented as acting in concert. They frequently invade each others' territories, and interfere with each others' plans; hence they are unceasingly engaged in disputes and quarrels. To describe their various dispositions and exploits, their wars, conquests and defeats, is a task no less than a rehearsal of the whole fable and mythology of the poorans. No sins can be named, that have not been committed by this great family of gods; and yet they are represented as sinless, because they are gods, and therefore above moral obligation.

One of the most consoling doctrines of the Christian scriptures is, that of the holy, wise and merciful providence of Jehovah. This, to a mind rightly affected, stills every murmur, and produces contentment and happiness, in all the vicissitudes of human life. But from what part of the pagan system can be derived comfort in adversity? To which of the 330,000,000 of gods, can they turn? The Eternal, if indeed there be an Eternal, is insensible to every thing that transpires! The inferior gods, for aught the worshippers can know, may be engaged in contests with each other. In seasons of adversity, the poor pagan has no consolation—in death, he has no hope. He must steel his heart with insensibility in the hour of affliction, and comfort himself, that he is born to an evil destiny and cannot help himself. In death, hear him uttering his sorrowful conjectures in some such language as this—"Where am I going—into what reptile form shall I pass?—If I lose the human existence, I must pass through sixty millions of births among the brute or insect tribes, ere I can become man again! O when will these endless transmigrations cease!—O Gunga receive me!—Ram, Ram; Narayun, have mercy on me!" Amidst all this doubt, and painful anxiety, he groans and dies! Now fables dissipate, and eternity, with all its dread realities, is disclosed to his astonished view.

Christian reader, your British and Saxon ancestors were worshippers of Wodin and Thor, and a numerous rabble of pagan gods, as cruel and obscene as are the gods of the Hindoos. Your ancestors were delivered from their

abominations, by the instrumentality of Christian missionaries. It is to their labors, under God, that you owe all your religious and social privileges in this life, your peace in death, and your hope of future blessedness in heaven. "Freely ye have received, freely give." Give your prayers, your property and your influence to the great and benevolent cause of Christian missions to the heathen. Tell them, their idols are vanity and a lie—tell them of the Father of their bodies and the Father of their spirits—tell them of the incarnation of the Lord Jesus Christ for their redemption—O tell them the terms of salvation through his mediation, that they too may cast away their idols, and with you enjoy the privileges and cherish the hopes which the gospel inspires.

Christian missionaries have gone forth into various parts of the pagan world. And from every place where they have gone, they have sent back the same descriptions of ignorance, idolatry, wretchedness and crime; showing us that the pagans are without hope and without God in the world. Missionaries have translated the scriptures, they have established schools, they have preached the gospel. Most cheering success has attended their labors. New, extensive and promising fields of missionary labor, are opening from time to time. Pious young men are, every year, coming forward and offering themselves as laborers, entreating the churches to furnish them with the means of going to the distant heathen, that they may preach to them the gospel.

But O how small a part of the pagan world has yet been visited by the heralds of the gospel! There are, at least, 500,000,000 of our race, who to this hour, remain in ignorance of Jesus Christ. In this state of ignorance and guilt, they will live and die, till they are visited by the missionaries of the cross! They are rapidly passing into eternity;—from 15 to 20 millions are every year leaving this world of probation, where they have abused the light of reason, and disregarded the voice of conscience, for a world of righteous retribution, and know not that salvation is provided, or the terms on which it may be obtained.

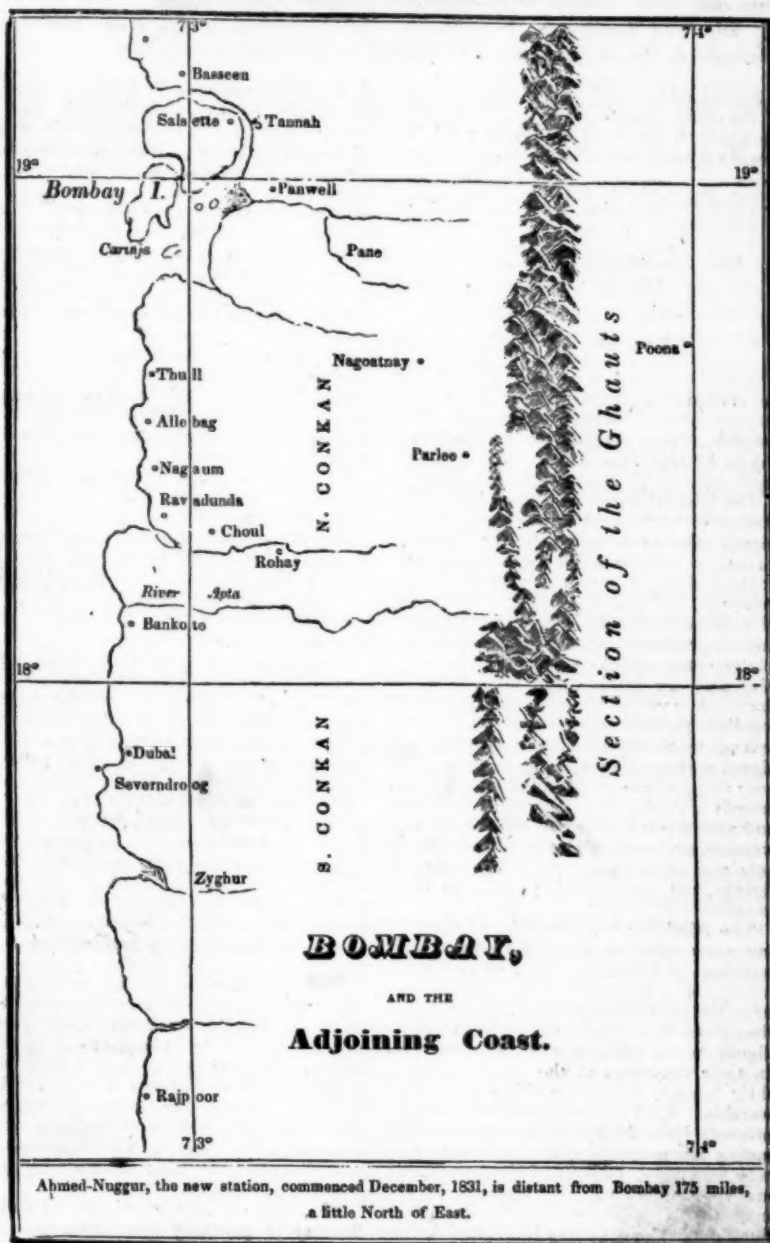
Now, Christian reader, do you ask, how you can extend to these dying pagans the knowledge and blessings of the gospel? God has, in his providence, opened the way before you. The work is brought nigh, even to your door—In it, every man and woman and child may engage, with the fairest prospect of success. Opportunities are afforded you, many times in a year, of contributing your money, as the Lord prospers you, into his treasury. Every cent that is thus contributed is duly accounted for, and appropriated to the specific object to which it is designated. O be entreated, as you regard the last command of your blessed Savior—and as you would gain his approbation—as you value the present and eternal happiness of the heathen—and, above all, as you regard the glory of your Father in heaven, engage heartily in the cause of Christian missions. By your uniform and growing contributions, by your Christian self-denial in this cause, and by your fervent and persevering prayers for its success, evince the genuineness of your Christian discipleship. Among all the active duties of the Christian life, there is none that more assimilates the soul to Christ, and imparts purer enjoyment and brighter hopes, than pious and well directed exertions to enlighten and evangelize the heathen. Look around you for the brightest examples of Christian enjoyment and purity of life, and your eye will rest on the friends of missions. These are the ornaments of the church—the salt of the earth—the light of the world. Oh then as you would be imitators of the Lord Jesus Christ, as you would be fellow-laborers with his holy apostles, as you would be sharers in the joys of those, who have turned many to righteousness, and as you would meet, in heaven, pagans ransomed by the blood of Christ, cherish the cause of missions! Be not weary in well doing!

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No. VIII. November, 1832.



GEOGRAPHICAL REMARKS.

THE map of the islands of Bombay and Salsette, and a section of the coast on the adjoining continent, is given on the preceding page, with particular reference to the mission established there by the American Board.

The island of Bombay, which is the seat of the third presidency of the East India Company, is but about nine miles long. In breadth it varies from half a mile to three miles.

The population in 1816 was, by census, as follows:—

Hindoos,	103,786
Mussulmans,	27,811
Parsees,	13,155
Christians,	12,000
Jews,	782
Total in 1816,	157,534

Since the above census was taken, the population has greatly increased. At the present time it is probably not less than 240,000. This population is supported chiefly by trade, the island being the principal mart on the western coast of India.

The Hindoos have many temples of idolatry scattered through every part of the island. One of the most celebrated places for daily worship is called "Bombay-davee," or the goddess of Bombay, situate near the centre of the native town. In the centre of a large enclosure there is a spacious tank or artificial pool of water, with flights of stone steps on the sides, affording conveniences for bathing and religious ablutions. A row of temples mostly joined together, partly encircle this tank. In the several apartments of these temples, are placed various images of the most popular gods and goddesses. Morning and evening, crowds of males and females of all ranks and ages resort to this and other places of worship, and amidst the din of bells, trumpets, and cymbals, present their various offerings, and utter their prayers to their images.

The Hindoos are in the habit of presenting some offering, when they go to their temples. A little fruit, rice, ghee, perfume, money, or something is brought and laid upon the altar before the idol. The amount thus given in a year, even by the most indigent worshipper, is very considerable. In their devotions at the temples and in their houses, there is nothing like social worship. Each one approaches the image, presents his offering, repeats his prayers, makes his prostration, and retires to give way for others. Objects of Hindoo worship are very numerous. In addition to the many temples of public resort, every family and almost every individual is furnished with some miniature god or image of worship.

The Mussulmans are of various sects, and have various mosques or places for worship.

A large proportion of Christians on the island are papists of Portuguese origin. The Parsees are a very enterprising, intelligent class of people. Their ancestors fled from Persia to India, at the time of the Mahomedan conquests in Persia. They are worshippers of the elements. They have a temple in Bombay, in which they pretend to preserve the sacred fire which illuminated the holy places of their fathers, many centuries ago. Morning and evening the Parsees repair to the sea-side to worship the rising and setting sun. The Jews on this island and in the villages of the adjoining continent are generally from Cochinchina, and are what Dr. Buchanan denominates "black Jews." They have a small synagogue, in which they assemble for worship every seventh day.

The island of Salsette which lies north of Bombay, is separated from it and the continent by a very narrow arm of the sea. A causeway now connects it with Bombay. Salsette is about 20 miles long and 14 broad. The middle of the island is mountainous, broken, and uncultivated, the borders generally level and productive. The population is near 60,000.

Salsette is much celebrated for its cave temples, excavated from solid rock. These caves are in the interior of the island. They are situated in two sides of a rocky hill, at different elevations and of various sizes and forms. Some of these excavations are magnificent both for their dimensions and workmanship. One of the largest is not less than 50 feet long, well proportioned, with rows of pillars on each side, as if supporting the incumbent mass of rock above, all excavated from solid granite. The walls in many of these temples are covered with sculpture, presenting groups of Hindoo gods and goddesses, in high and prominent figures. The workmanship far exceeds in skill that of any living statuary now to be found among the Hindoos. Similar excavations are found on the little island of Elephanta in Bombay harbor. At what period these excavations were made, it is difficult to conjecture; but they are obviously very ancient, and present a lasting monument of the labor, skill, and zeal, of Hindooism. The Hindoos suppose them to have been miraculously produced by their gods.

The coast of the continent adjoining Bombay is generally level from the sea back to the Ghauts, a distance of from 10 to 50 miles. This coast is thickly planted with towns and villages, from one to six miles apart. Each town and village has its

own temples and holy places. The Hindoos do not generally build their habitations around on the lands they cultivate, as do the farmers in this country; but they live in clusters or villages in the immediate neighborhood of the temples. If necessary, they will rather go a great distance to their daily labor, than fail of living near the place of their gods. They make every thing subservient to their religion. The prevailing language of the Bombay presidency is Mahratta. The population speaking this language is near 12,000,000.

Bombay and the adjoining coast present a fine country, producing in great abundance all the necessaries and comforts of life, in rich variety and profusion. Nothing is wanting to make its numerous inhabitants happy here and hereafter, but the knowledge and influence of the gospel. But for want of the gospel the people are shrouded in darkness, given to idolatry, and debased by a cruel and oppressive superstition.

HISTORY AND PROSPECTS OF THE BOMBAY MISSION.

THE American mission in Bombay was commenced in 1812. It was the first Protestant mission ever attempted on the western coast of India. Paganism, in its most imposing forms, held its votaries with an iron grasp. There was no translation of the Bible, no schools for the common people, no school-books, and no printing in the vernacular language of the country. Every thing was to be done. For nearly two years many embarrassments were experienced by the missionaries, which greatly retarded them in their study of the native language, and their various missionary operations. And when these obstacles were, by a kind Providence, removed, they had every thing imposing and formidable in a complicated and ancient system of paganism to contend with, sustained by a learned and numerous priesthood:—a system, every feature of which is calculated to discourage investigation, and to deter its votaries even from examining the claims of every other religion.

Though the visible progress of the gospel has not been so great in Bombay as in some other parts of the pagan world, yet there is no just cause of discouragement. Immediate success cannot reasonably be expected among pagans of their character and circumstances. Chained as the Hindoos are by the principle of caste, and awed by the most tremendous sanctions of apostacy from the faith of their venerated shasters, with minds perverted by false philosophy, and hearts by licentiousness and sin, how can it be expected they should at once embrace the gospel? There is no reasonable prospect of the extensive progress of the gospel among pagans under such circumstances, till after many years of patient and persevering labor on the part of missionaries. We cannot reasonably expect that those who have grown up to maturity of life, under such a system of impurity and false philosophy, will ever be induced to forsake it for the self-denying and holy principles of the gospel. The hope of extensive success rests much on the rising generation. To this class of the population, our missionaries have directed their special attention and efforts. Schools have been in operation on the islands of Bombay, Salsette, and on the coast for a number of years. There are now many hundreds of youth who have been educated in the schools of the mission, and in consequence of being thus instructed, look upon paganism and all its array of false philosophy with disgust. It is believed that few comparatively of those who have been thus instructed, are satisfied with the religion of their fathers.

In consequence of the moral and religious instruction which has been communicated by schools, preaching, the distribution of the Scriptures, and religious tracts, a spirit of religious inquiry is beginning to show itself. Some few of high standing in society, have openly embraced the gospel and give pleasing evidence of piety. There is good reason to believe that the way is preparing, and the time hastening on, when a great change will be effected in Bombay and in various other parts of India.

It is worthy of special notice and thanksgiving to God, that our missionaries in Bombay, and missionaries in similar circumstances in other parts of India, have never manifested, or cherished feelings of discouragement. They can see and understand the circumstances of the people, and are comparatively happy and satisfied in spending their lives and wearing out their energies to lay the foundation for the ultimate triumph of the gospel. They see enough of success to convince them that God approves of their work. While they believe that God is able to give immediate and extensive success to his gospel in prostrating the idols of the heathen, they are no less convinced, that their minds must be prepared by human instrumentality to examine the claims of the gospel and to understand its doctrines and duties.

None of our beloved missionaries have been disheartened by the slow progress of the gospel;—they labor in hope, and in sure expectation of eventual and complete success. They may never see the Hindoo pantheon overthrown and the banners of the cross waving over its ruins; but their successors, who enter into their labors, will see the complete triumph of this sacred cause. Eventually it will be seen that these pioneers have done a service as important to the conversion of India, as those who shall have the happiness of seeing the millions of the votaries of Hindooism flocking to Christ as doves to their windows. Let not the churches be faint hearted in furnishing the munitions of the sacred warfare, so long as their sons, who are in the field of toil and of danger, encourage them to effort and perseverance by their own example!

Let the friends of missions never forget the paramount importance of united and persevering prayer to God for the influence of his Holy Spirit. They may cause the Bible to be translated into every language under heaven, they may send the preachers of the gospel to every heathen tribe in existence, they may furnish means for the instruction of the entire population of the globe, and what would be effected without the spirit of God! It is the prerogative of God alone to give the increase. Let every friend of missions show the genuineness of his attachment to the cause, by his uniform, cheerful, and increasing donations in sending forth and sustaining laborers in the field, and by his fervent and unceasing prayer to God for his blessing.

Christian reader, the field for your missionary exertions is great and constantly opening to your view. The time is short in which you can labor in it. What you do, must be done quickly. Soon you must give up an account of your stewardship; and if found faithful, what will be your happiness to be admitted to the joy of your Lord! O cheering thought to meet in heaven the souls of pagans brought home to glory through your instrumentality!

Near the close of last year a new station was commenced at Ahmednuggur by the Bombay mission. This station is situated on the continent, 175 miles, east by north, of Bombay. The city of Ahmednuggur was the residence of the sultan Ahmed, in the time of the Mohammedan empire in India. It contains a population of more than 50,000. Its location is elevated on the table land of the Ghauts, where the atmosphere is comparatively cool. To this station invalids may resort, with a fair prospect of receiving benefit, from change of climate. It is in the heart of the Mahratta nation, and affords a promising field of usefulness.

To this are attached Messrs. Graves, Hervey, and Read, with Babjee, a converted Brahmin.

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OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.
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This is a representation of the common image of BOODH or BOODHU, the principal idol worshipped, under different names, and with some modifications of doctrines and rites, in Ceylon,* Burmah, Siam, China, Cochin-China, Thibet, and Japan. In Ceylon he is called Boodh or Boodhu; in Burmah, Gaudama; in China, Fo; and in Thibet, he is believed to be incarnate in the Grand Lama. Boodh is not supposed to have been originally a god, but was a mortal man, worshipped as a god, perhaps, while living, certainly after his death. The following is the substance of the account of his history and of the doctrines and rites of his worshippers, given, from the best authorities, by the Rev. Dr. Ward, in his View of the History, Literature and Religion of the Hindoos.

Anciently there were six schools of philosophy famous among the Hindoos. Two of these inculcated doctrines respecting the first cause of things that were decidedly atheistical. About 700 years before the commencement of the Christian era, Veeru-Vahoo, a person attached to one of these atheistical sects, destroyed his

sovereign Bodhumullu, and immediately seized the throne of Delhi. This king and his three immediate successors reigned 108 years. Muheeputee, or the lord of the earth, was the name of the third of these monarchs. Boodh was either his son, or the son of a near relation of his, of the same atheistical sect, who was king of Kasheeku

* In the northern districts of the Island, where the American mission is established, Hindooism prevails.

or Benares. Boodh distinguished himself by a rigidly ascetic life, and as the patron of the philosophical sect to which his family were attached, of which he ultimately became the idol.

Of the dedication of Boodh an account is given in the *Temee-Jatu*, one of the sacred books of the Burmans, of which the following is the substance.—The father of Boodh reigned over the kingdom of Kasheeku, the capital of which was Varanusee, and had 16,000 wives, but had no children. His subjects became anxious that he should have an heir, and the chief men of his capital, assembling in his presence, besought him to supplicate for a son. The king called his 16,000 wives, and enjoined them to unite with him in supplicating the desired blessing. They all feasted the gods, and made supplication, but without success. At length the queen Chundra-devee, at the full moon, having remained fasting, and while reposing upon a sofa, reflecting upon her virtuous deeds, exclaimed, 'I have certainly performed perfect vows; therefore to me a son will be granted.' Through her piety, the angel having been made acquainted with her desires, looked around for a proper person to become incarnate as her son, and pitched upon Boodh. This person had formerly reigned over the kingdom of Kasheeku during twenty years. After death he fell into *Ooshadu-nirayu* (hell), where he was punished 80,000 years. He was next born in *Tavutingsa*, where he spent a life; and at death possessed an inclination to ascend to the higher heavens of the gods. To him the angel proposed to become the son of Chundra-devee; adding, that there were five hundred sons of the gods on the point of transmigration, who were willing to be reproduced. Boodh consented, and became the son of Chundra-devee; and the five hundred became sons of the wives of as many nobles of the kingdom. The king and his subjects rejoiced greatly at the birth of Boodh. Inquiry was made who had been born, on the same day, in the houses of the nobles; and the five hundred were appointed to be the future attendants of Boodh. Upon the day of the naming of the child, the prognosticating brahmins being called, and having received liberal presents, pronounced the child replete with every excellence, qualified to govern the 2,000 surrounding islands, and having not the least evil in his destiny. When the child was a month old, the nurses brought him to the king, who, viewing his beloved child, kissed its head, and caused it to be placed upon his lap. At this hour, four thieves were brought before the king, who commanded one of them to receive a thousand stripes with a prickly whip, another to be cast into prison, another to be pierced with a spear, and the other to be placed upon a shoolee (the instrument upon which criminals are impaled). Boodh, hearing the words of his father, was afraid, and trembling, reflected thus, 'My father, obliged to be a king, has committed many weighty and hell-deserving deeds.' The next day, reflecting further on what he had seen when sitting on his father's lap, and on his experience in his former states of existence, he became greatly terrified with apprehension that, should he reign again, he would be again cast into hell, and endure great affliction. While considering how he might be emancipated from these hazardous circumstances, he fell asleep; and a goddess appeared to him, to console him, and bade him be not sorrowful, doubtful, or fearful; and directed him, to effect his release, to feign himself lame and deaf and

dumb. Boodh determined to conform to the direction. And from that time forth, he neither cried nor laughed. To try him, they sometimes deprived him of nourishment for a whole day, but he expressed no uneasiness. When he was a year old, the nobles reminded the king that children of that age usually take a liking to sweetmeats. The five hundred children appointed to be his attendants were seated by him, and various sorts of sweetmeats placed before them. The others, leaping and scrambling, devoured the sweetmeats; but Boodh did not even look upon them. The next year they endeavored to excite his desires by setting various fruits before him, but in vain. The following year they put play things before him; and for another year, great varieties of food. They next endeavored, during a year, to affright him with fire; during another, with a furious elephant; during another, with serpents; but he remained destitute of fear as well as of desire. At the age of eight, they endeavored to amuse him with dances; at nine, to terrify him with swords; at ten, with loud noises from shells; at eleven, with a horrid drum; at twelve, with extraordinary lights in the bed-room. At thirteen, they covered him with molasses, and let the flies torment him. At fourteen, they almost suffocated him with offensive smells. At fifteen, they scorched him with fire. At sixteen, they introduced into his presence beautiful females, perfumes, dances, &c. Thus they enticed him for sixteen years, with the sixteen great temptations, and tried him with many other smaller temptations; but they still were unable to move him, or enter into his designs.

Then the king, dejected, caused the destiny-foretelling brahmins to be called again. They advised that, to avoid certain evils that would happen if the youth remained in the palace, the unfortunate horses should be put to the unfortunate chariot, and the youth placed in it, and carried out, by the west gate, to the burying-ground, and a square hole dug, and he buried in it. The king, through dread of the threatened evils, determined to adopt the advice. The queen, informed of the design, went alone to the king, and besought him to give up the kingdom to her son. The king replied, that he could not, for her son was an idiot. The queen renewed her petition, requesting the transfer for seven years only; and then, again and again, for a shorter period, till she solicited for a reign of only seven days, which was granted. Immediately the mother, decorating her son, said to him, 'The kingdom is thine.' Then causing proclamation to be made by the sound of the drum, and commanding the whole city to be adorned, she seated her son upon an elephant, with the white umbrella carried over his head, and had him thus conveyed round the city. She then caused him to be laid upon a noble bed, and besought her beloved son, during the whole night, thus, 'O son, in attending on thee for sixteen years, my eyes smart with weeping; my heart is as though it was pierced through. I know thou art not lame, deaf, and dumb. Do not leave me childless.' After the same manner she besought him the following day, and the five remaining days. On the sixth day, the king ordered the charioteer to be ready to take forth his son, on the morrow, early in the morning, and bury him. The queen, filled with sorrow, went to her son, and said to him, 'O son, the king thy father has issued orders to bury thee early to-morrow morning. O son, early to-morrow thou wilt die.' The son

said to himself, 'I have attained to the consummation of my desires,' but refrained from speaking to his mother.

Early the next morning the charioteer, through the power of the god and Boodh's austerities, put the fortunate horses to the fortunate chariot; and entering the palace, took Boodh from his mother's arms, and placed him in the chariot. The queen, smiling her breast and weeping aloud, remained in the palace yard. Boodh, beholding his mother, said to himself silently, 'My mother will die from the anguish of her mind.' But correcting himself, he added, in his own mind, 'If I speak, the efforts of sixteen years will certainly become abortive.' The charioteer said to himself, 'I will go out at the west gate; but, through the merit of Boodh's austerities, and deluded by the gods, he drove out at the east gate, and was precipitated to the distance of twenty-four miles at once. Seeing before him a thick forest, he mistook it for the burying ground, and, driving the chariot to one side of the road, halted and descended, stripped Boodh of his garments, and began to dig a square grave. At this moment Boodh reflected thus, 'Now is my time for exertion. It is true, I have not moved hand nor foot for sixteen years; but I will now see if I do not possess strength.' He arose; rubbed his arms and legs; descended from the chariot; and, walking backward and forward several times, found he possessed strength sufficient to go the distance of 800 miles in one day. After this, Vishnu-kurmu, son of the gods, descended, bearing 10,000 pieces of cloth, and bound them round Boodh's head. Boodh, shining like the king of the gods, went to the hole the charioteer was digging, and standing by the brink, asked him why he was digging that grave in such haste. The charioteer replied, to bury in it a lame, deaf and dumb son of the king. Boodh at length succeeded in convincing the charioteer that he, standing by him, speaking to him, and shining as he was like the king of the gods, was the very son of the king he had intended to bury. He informed the charioteer that he had not been in reality lame or deaf or dumb, but had feigned all these, and restrained every emotion and desire for sixteen years, to avoid becoming king again, and thus exposed to being tormented in hell, as he had already been 30,000 years, and to fit himself for the dignity and glory of heaven; and that to perfect himself in fitness for this accomplishment of his desires, he should now live a mendicant in the wilderness. The charioteer, constrained by so illustrious an example, resolved to become a mendicant too. First, however, he determined to go into the city, and inform the king and queen what had happened; and obtained from Boodh a promise to remain where he was till his return. During the absence of the charioteer, Vishnu-kurmu, son of the gods, descended again, and built for Boodh, in the forest, a house of leaves, dug a pool and a well, created trees which bore fruit out of their season, and made near the hermitage a walk twenty-four cubits in length, strewed with beautiful chrysal-like sand. Boodh, knowing that it was designed for him, entered the abode. Having cast off his former garments, given him by Vishnu-kurmu, he girded himself with those made from the bark of a tree, threw over him a leopard's skin, covered his head with his long twisted hair, and placed a bamboo across his shoulder. Then quitting the house of leaves, with a staff in his hand, and walking to and fro, he exclaimed, 'This is bliss!

How happy am I!' Soon after, returning to his abode, and seating himself upon a bough, he perfected the five and the eight ceremonies proper for a hermit.

The king, having heard the statement of the charioteer, and spent three days in making the necessary preparations, went forth attended by nearly the whole population of his capital to the forest in which Boodh had been left by the charioteer. The queen also came, surrounded by her maidens. Again and again they besought and entreated their son to return with them to the city; the king offering to invest him immediately with the royal authority, and setting before him every possible enticement. But all in vain. Boodh replied, that he had not the least desire to be installed in the kingdom, and was resolved to continue a mendicant in the wilderness. The result of the conference was, that the king, and the queen, with all his other wives, and the whole body of the nobles, and most of the inhabitants of the capital, determined to become mendicants, and leaving their palaces and houses and merchandise as when they came forth from the city expecting to return, they embraced a forest residence with Boodh; so that the hermitage granted by the angel was filled with people to the extent of six miles. A neighboring monarch, hearing that the king of Kasheeku had departed from his capital and entered the wilderness as a hermit, resolved to take possession of his kingdom; and entering the city, and beholding it richly adorned, and ascending the palace, and struck with its gems, he said to himself, 'There must be some evil here, or the king of Kasheeku would not have left this wealth.' Being informed what had become of the king, he marched towards the forest. As he approached, Boodh came forth, and, seated on a cloud, declared the mellifluous sayings; on hearing which this king also, with his army, became hermits under Boodh. In like manner three other kings left their kingdoms with the intention of taking Varanusee; and they also, with their armies, joined the mendicant company of Boodh.—The elephants and horses became wild; the chariots fell to pieces; the coin of the treasuries, mingling with the sand of the hermitage, was reduced to earth; and the whole concourse of people, having accomplished their austerities, went to heaven. The father and mother were reproduced in an illustrious family. The remaining multitude were reproduced as the assembly of Boodh. BOODH himself, the deaf, lame and dumb, was declared to be a god.

The sect which had been established by Muhce-patee, and of which Boodh was thus made the idol, was patronised, and none other tolerated, by the eleven succeeding monarchs. And during that period, Buddhism was the prevalent philosophy and religion of Hindoostan.

At length Dhoorundhuru, of the race of Muyooru, destroyed Adityu, the last Boodhu king, and assumed the sovereignty, and commenced a cruel persecution of the Boodhists, and ultimately drove them out of Hindoostan, into the neighboring countries, where they acquired and still retain the ascendancy.

THE DOCTRINES of the Boodhists are as follows. They do not believe in a First Cause, and are therefore, in their primary and fundamental principle, atheists. They consider matter as eternal; that every portion of animal existence has in itself its own rise, tendency, and destiny; that the condition of creatures on earth is regulated by works of merit and demerit; that works of merit raise individuals to happiness,

and, as they prevail, the world itself to prosperity; while, on the other hand, when vice is predominant, the world degenerates, till the universe itself is dissolved. They suppose, however, that there is always some superior deity, who has attained to this elevation by religious merit; but they do not regard him as the governor of the world. To the present grand period, or kulpa, they assign five deities, four of whom have already appeared, including Boodh, to whom they attribute ten incarnations, and whose exaltation continues five thousand years, 2,375 of which expire the present year, A. D. 1833. At the end of the 5,000 years, the deity of Boodh will cease, and another saint will obtain the ascendancy and be deified. The ascent to superior deity is, in every case, from the state of man. The lowest state of existence is that of hell; the next, that in the forms of brutes; both these are states of punishment. The next ascent is that of man, which is probationary. The next implies many degrees of honor and happiness up to demi-gods, &c., which are states of reward for works of merit. There are four superior heavens, which are not destroyed, as is the rest of the universe, at the end of a kulpa. Below these there are twelve other heavens, followed by six inferior heavens. The happiness of the various heavens is wholly sensual. After the heavens follows the earth; then the world of snakes; then thirty-two chief hells, to which are to be added one hundred and twenty hells of milder torments. The highest state of glory is absorption, a state of absolute insensibility and immobility, in which the being does nothing, feels nothing, desires nothing—the annihilation of all the faculties of both body and soul, so that there is no more concern with virtue or vice, enjoyment or suffering, reward or punishment. Those who perform works of merit are admitted to the heavens of the different gods, or are made kings or great men on earth;

those who are wicked, are born in the forms of different animals, or consigned to different hells. To obtain absorption, a person must become unchangeable in his resolution, obtain the knowledge of things past, present, and to come, through one kulpa, be able to make himself invisible, and go where he pleases, and must attain to complete abstraction. The most direct means of attaining this preparation for the highest state of glory is continual meditation and self-mortification, "approaching as near as possible to the nature of a stone or a log." The laws or commands of this system enjoin no positive virtue, but are all prohibitory. Of these there are five for the common Boodhus, forbidding the destruction of animal life, theft, adultery, falsehood, and the use of spirituous liquors. For the superior classes or devotees there are other commands, forbidding dancing, music, festivals, perfumes, elegant dresses, elevated seats, &c.; all contributing to self-mortification. Among works of the highest merit, one is, the feeding of a hungry, infirm tiger with a person's own flesh. Priests of Boodh are not permitted to marry; are to live by mendicity; to abstain from food after the sun has passed the meridian; and to possess only three garments, a begging dish, a girdle, a razor, a needle, and a cloth to strain the water which they drink, that they may not devour insects. The priests are to worship at the temples daily. The worship consists in presenting flowers, incense, rice, beetle-nuts, &c., offered by the people, and in repeating certain prayers. Various festivals are observed, sometimes continued four or five days, when musicians and dancing girls are employed, pantomimical representations are exhibited, and a great concourse of people entertained. Among the Boodhus there are no distinctions of caste, as among the Hindoos; polygamy is allowed; and the dead are burned with many ceremonies.

Christian reader, have you been disgusted with this nonsensical detail of the making of a god, and of a system of religion whose radical principle is the absurdity of Atheism, whose highest reward is virtual annihilation? Have you felt that it cannot be that such hopes are cherished, such absurdities believed, by rational men; that the story must be the creation of a wild imagination, never intended to be believed, but only to excite amusement and wonder?—It is indeed an idle fiction, bearing on the face of it the grossest absurdity. But it was not invented merely to astonish and amuse, but for the sober belief of men. And it is actually believed, with unhesitating and devoted faith, by a larger portion of our race than profess a belief in the alleged facts and doctrines of any other religion. Probably more than half of the present inhabitants of the globe are worshippers of Boodh, under his various names; and believers in the doctrines, in their various modifications, of which he is the idol: trusting in and worshipping as a god a deceased hermit; seeking, as the object of their highest hopes, and for which they subject themselves to the severest self-mortification and torture, the annihilation of all their faculties, assimilation "to the nature of a stone or a log."—And do you not pity these hundreds of millions of deluded fellow-beings? Does not your heart burn with desire to send to them the blessed truths and consolations of the gospel of Christ? The way is open. As many missionaries as the churches will furnish and support, may go to them without delay, and give to them in their own tongues the word of the living God, and address to them the message of eternal life. And the Most High is ready, facts unequivocal and in abundance shew that he is ready, to accompany their faithful efforts with the influence of his Spirit, and reclaim these benighted people from their degrading and soul-destroying errors, and raise them to the intellectual and moral elevation, the holy and endless happiness, of genuine Christianity. Will you not, then, awake to new prayerfulness and liberality and effort in this blessed work? Look again at these deluded, degraded, perishing hundreds of millions of your fellow-beings. Look up to the Savior who died for you and them, and has given you his blessed gospel, and commanded you to send it to every creature. And say what you will do, now and henceforth, to extend to them, and throughout the earth, its heavenly light, its inestimable blessings.

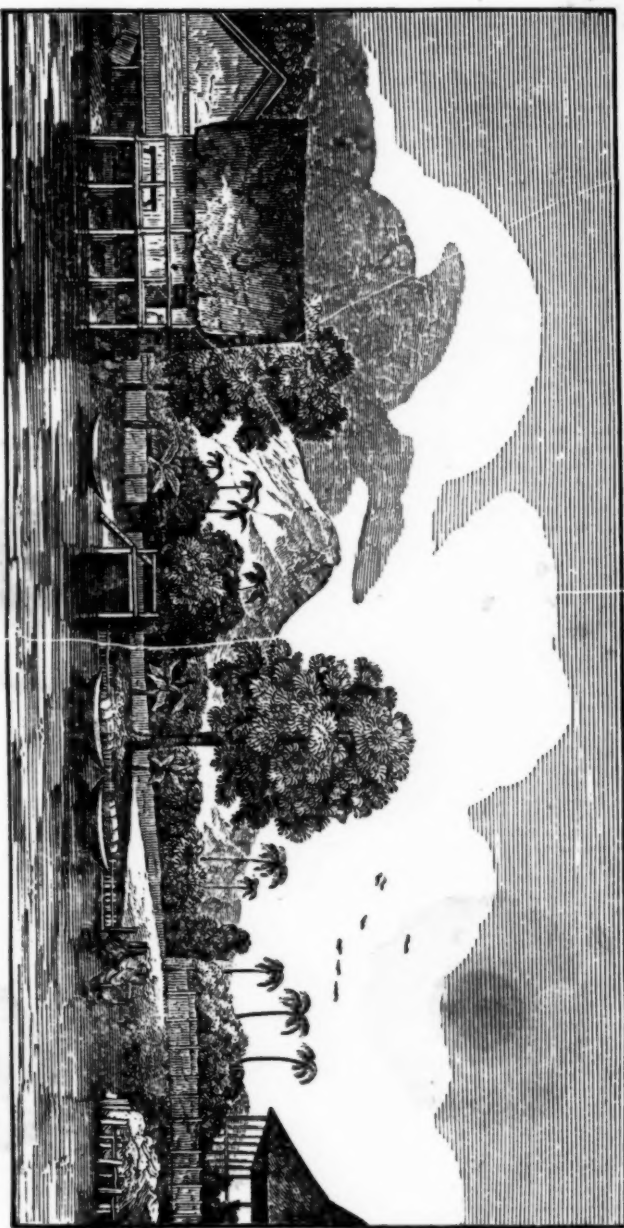
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VIEW OF THE REV. CHARLES GUTZLAF'S RESIDENCE IN THE VICINITY OF BANGKOK, THE CAPITAL OF SIAM.



SIAM, AS A FIELD FOR MISSIONARY LABOR.

THE kingdom of Siam is situated E. long. 100 degrees, 55 minutes; N. lat. 14 degrees, 18 minutes. Its population is computed to be nearly 2,000,000. Siam (or *Juthia*) was formerly the capital, but its population and general importance are now greatly reduced; while, on the other hand, those of Bangkok, from being a place of trade, have greatly increased, and it is now the capital. The population of Bangkok is supposed to amount to upwards of 400,000 souls, of which about one half consists of Chinese. It is situated on the river Menam, or Meinam, called also the Siam river. Mr. Tomlin, of the London Missionary Society, who visited Bangkok in the summer of 1828 with Mr. Gutzlaff, of the Netherlands Society, thus describes the progress up this river.

"Its course (says Mr. T.) is quite serpentine, winding along in easy elegant sweeps and reaches, each about a mile in length, opening at every successive turn, a new and beautiful scene. The banks are thickly covered with a variety of trees and shrubs, wild and cultivated. All sorts of tropical fruits are seen, particularly cocoa-nuts, plantains, and the betel-nut, in rich abundance. The bread-fruit is also very conspicuous from its singular large jagged leaf, and crooked branches; and the cotton-tree, no less so, by its height and elegant taper form, affording a pleasing contrast to the former, by its straight branches running out, at regular intervals, horizontally from the stem. The slender and elegant bamboo, soaring and bending its head gracefully above the rest of the trees, forms the chief ornament of the grove, and instantly arrests the wandering eye by its beauty. A variety of brilliant flowers also sparkle on the verdant banks, and here and there a shrub, whitened with snowy flowers, meets the eye. Light atap-roofed houses, single, and in clusters of two or three, peep through the dense foliage of trees by which they are shrouded. Here and there a gilded temple, or obelisk, catches the eye, by its glitter amongst the green leaves. Each dwelling is usually accessible by a narrow creek running up to the door, and sufficient to admit a small boat or canoe.

"In the afternoon we ran up, before a fresh breeze, to Bangkok. The view of the city suddenly opened upon us at two miles distance: the scenery and dwellings on either side became more varied and beautiful, as we advanced towards the capital. In one part, a temple, resembling a village church, with some light elegant houses, half shaded by the foliage of acacias, presented a lovely and rural scene. Canals and small rivers, branching off from the river, overhung by bamboos and willow shrubs, present themselves to the eye for a considerable distance, and open beautiful vistas. There was a busy and lively scene on the river—innumerable boats and canoes passing to and from the city: a long line of junks, most of them laid up on the left side of the river; a little retired from the bank, Chinese smiths' and carpenters' shops; behind these, the episcopal Romish chapel, surrounded by glittering pagodas. Just on entering the city, we were hailed by the merry peal of a gong, on board one of the junks belonging to the owner of that in which we sailed. The salute was returned, and both continued for some time responding to each other a sort of 'welcome home.' We dropped anchor about sunset, in the midst of the city."

The two missionaries were fifteen days on their voyage from Singapore to the entrance of the river.

Messrs. Tomlin and Gutzlaff immediately began distributing their books, and conversing with the people concerning the gospel of the Lord Jesus. Opposition was made to them, but on the whole their encouragement to labor was

great. At their first interview with the chief authorities, they obtained leave to reside in the capital, and prosecute their labors among the Chinese, who crowd this city in immense multitudes. Wherever they went, they met with a frank and hearty reception; and the demand for books became so urgent and clamorous, that they had sometimes to fly from the people, lest they should endanger their lives. The enemy, as might be reasonably expected, was roused by these things, and the king, fancying the books were the great source of the evil, immediately ordered specimens of them to be translated into the Siamese language. Though it was authoritatively declared that the king found nothing objectionable in the books, it was yet considered best to shelter themselves awhile, till the storm was somewhat blown over. The Lord, however, soon stirred up the hearts of multitudes, to visit them in their obscure little cottage, from all parts of the city and surrounding country; so that, for three months, their cottage was daily crowded from morning to night with visitors wanting either books or medicines. In the midst of this encouragement, the enemy gathered all his forces, and endeavored to banish them utterly from the country. In this emergency, they appealed to the Phra Klang, minister of foreign affairs, who espoused their cause and suffered them to remain. At first their applicants were merely Chinese, but the Lord stirred up in succession all the various nations that constitute the mingled population of that country. Cochinese, Chinese, Burmans, Peguses, Laos, and Cambodians came to them; and some of them, particularly Burmans, in vast numbers. Though they had mainly to do with the poor, yet persons of all ranks, from the prince to the peasant, sought relief at their hands. The number of Chinese in Bangkok is such as to stamp their name and character upon the whole population; so that a stranger might naturally enough suppose himself in a Chinese rather than a Siamese city. There are numerous settlements of Chinese in the interior and along the coast; and the junks passing to and from China, Cochinese China, and Hainan, afford good opportunities of sending the Scriptures and tracts to various parts of the empire and several other places.

During this time, an American vessel came to Bangkok, and Mr. Gutzlaff availed himself of the opportunity to write an earnest appeal to the American Board of Commissioners for Foreign Missions to send missionaries to Siam. It was in this manner the attention of the Board was particularly directed to this interesting field, and the Rev. David Abeel, then at Canton, on entering the service of the Board was instructed to proceed to Bangkok on a mission of investigation.

At the expiration of six months Messrs. Tomlin and Gutzlaff returned to Singapore, where the latter was married to Miss Newell, a devoted English female connected with the mission of the London Society. With her he returned to Siam in February, 1830. During the twelve interesting months they were permitted to co-operate, she united cordially and successfully in all his labors—studying the various languages of the people around them, administering to the sick, translating the Scriptures, and teaching both the rich and poor who came to them for in-

struction. Amongst this number, they were peculiarly interested in two young princes, the sons of the Phrah Klang, and some of the head telapouns, or priests of Buddha, Buddhism being the prevailing idolatry of Siam. Little or no opposition was made to them. Mr. Gutzlaff's knowledge of medicine, and fluent use of the native tongues, gained him easy access to the palace; and there and elsewhere he was never backward to proclaim the gospel of peace.

After the labors of the day, they were accustomed to pursue their literary engagements; and with what success we can but faintly describe. Suffice it to say, many tracts were written, a Siamese and Cochinchinese dictionary framed, and the Scriptures partially or wholly translated into five dialects. On the 16th of February, 1831, it pleased the gracious Lord to summon Mrs. Gutzlaff from the church militant to the church triumphant. The memory of the just is blessed; and her works of faith and labor of love cannot easily be forgotten, especially by that far distant people who were accustomed to call her "the woman amongst ten thousand." Mr. Gutzlaff, at the time of her death, was preparing for a journey through the northeast part of China.

Mr. Abeel went to Siam in company with Mr. Tomlin. These two missionaries, of congenial spirit, sailed from Singapore, in the *Sophia*, an Arab vessel, with a European captain, on the 17th of June 1831, and arrived at the bar, off the Meinam river, on the 30th. The ship being detained there some days, the missionaries proceeded to Bangkok in the ship's boat. The distance from the mouth of the river to the capital is about 44 miles.

The Meinam, Mr. Abeel says, is a noble river, probably three-quarters of a mile in average width, and sufficiently deep to admit ships of any size to Bangkok. Its banks are low and principally covered with jungles. As the darkness closed around us, the lights on shore became numerous in places, and the reflection from the waters showed us that they were surrounded by this element, while the houses are built upon rafts or piles. The objects which attracted most attention, were swarms of fire-flies, on either shore, and passing from one side of the river to the other. I had seen a few in Java, but nothing to compare with these. It was difficult to distinguish between the light emitted from one of these small insects and that of a dim taper alternately exposed and concealed. Thousands of them would settle on one tree, and give it a most delicate and vivid illumination. There appeared to be such a uniformity in the motions of them all that the glare would break forth and close in, as though they inhaled a common breath, or raised the wings by some other simultaneous impulse.

Mr. Abeel arrived at Bangkok on the 1st of July, and went with his associate immediately to the house of Mr. Silveira, the Portuguese consul, who received them with the greatest kindness and hospitality. In the case of this gentleman we see one of the many instances on record, illustrating the power and willingness of the Lord Jesus to raise up protectors for his servants, whenever and wherever they are needed. Mr. Silveira had acted a friendly part towards Mr. Tomlin and Mr. Gutzlaff on a former occasion; assigning them a house on his own premises; and when opposed by the papists, and through their influence by the native authorities, and threatened with the loss of all his property and expulsion from the kingdom, he continued their warm friend and determined supporter, and that too against the force of his own religious education.

From him they learned, that Mr. Gutzlaff had just sailed in a Chinese vessel for China, having determined to adventure his life upon an experiment, whether a protestant missionary could not enter that empire.

Imitating their divine Lord and the first missionaries of the Christian church, Messrs. Tomlin and Abeel encouraged the diseased of all classes to resort to them, and exercised upon them such "gifts of healing" as they possessed; using the opportunities afforded them by the numerous persons who applied for a cure to their diseased bodies, to impart a knowledge of divine truth to the still more diseased and endangered soul. While they dealt out their medicines, they also distributed the books they had brought for the purpose, and were overjoyed to find the ability to read intelligibly to be extensively prevalent. Nor was the ability restricted to the men, nor were the entreaties of the people only for medicines. High and low, priest and people, men and women, old and young, natives and foreigners, Siamese, Chinese, Malays, and Burmans, thronged the cottage of the missionaries, and urged their suit for books with an almost irresistible eloquence. One of the works thus distributed among the people gave a lucid exhibition of scripture history, and of the plan of redemption. Well might it be compared to a star, rising upon the deep and wide-spreading gloom which had ever covered that country—to be soon followed, we trust, by a far more effulgent and glorious light, that of the Bible itself. Even after the books were all gone, the calls were numerous from almost all classes. The priests evinced no disposition to oppose the dissemination of a faith so opposite and destructive to their own. Indeed a large proportion of the applicants for books were priests. And it is worthy of remark, as a peculiar feature in the religion of Siam, professedly Buddhist, that multitudes enter the priesthood without feeling the least interest in it as a profession. It is said to be the only means of obtaining an education, and a young man is not entitled to any station of responsibility till he has served an apprenticeship in a pagoda.

Our brethren were not without reason for hoping, that the seed they were thus enabled to scatter with a broad cast, was producing an early harvest. The books were evidently read, and often with much serious attention. On one occasion they were waited on by a priest of a very respectable appearance and train, who informed them that he had read one of their books with approbation, but was perplexed with difficulties, of which he should be grateful to obtain a solution from their lips. He remained a long time, and the *Savior of sinners* was the burden of his inquiries—who was he? what was the distinction between him and the Father? how did he expiate the sins of the guilty? did his love extend to men of all nations? does God the Father bear an equal affection to the world? and how can a sinner become interested in his salvation? Such were his inquiries. He was anxious also to learn the nature of sin, the means and process of sanctification, and the manner of divine worship. His earnestness was so great, that the missionaries could not but hope that the Lord designed to make him a trophy of his grace.

The brethren were under no necessity of going abroad to preach the gospel, and had difficulty at times in obtaining an hour's active

exercise. The name of Jesus became familiar to many people, their common inquiry was for "the books of the Lord Jesus." The missionaries, too, were frequently addressed by the title of the "disciples of the Lord Jesus," and often with an encomium upon the gracious Being whom they served. Some opposition to the progress of this influence was occasionally manifested by the Siamese. While three natives, who had attended the worship of the missionaries, were together for reading the Scriptures and prayer, the house where they were was assailed by a number of Siamese, who had probably witnessed their departure from the heathenish customs of their neighbors, and one of them had his head bruised by a stone. They were informed by the missionaries of the sufferings often endured by God's people for the same cause, and manifested no disposition to forsake the new way they had chosen.

An extraordinary flow of the river, continuing for a month, prevented Mr. Abeel from taking the necessary exercise for the preservation of his health, and obliged him to accompany Mr. Tomlin to Singapore, at the close of the year 1831, for its restoration. He has since returned to Siam.

Three missionaries have received appointments to this field, and are expected to embark in the early part of the next summer.

It is probable that the same bold and persevering spirit, which has been displayed in gaining possession of Bangkok as a missionary station, might open scenes of equal promise in the surrounding countries. Indeed enough is known

to leave no room for doubt, that a host of missionaries, willing to hazard their lives for the Lord Jesus, might find stations and employment in that part of the world. While studying the most current languages, they might be looking around for scenes of the greatest promise, and not a moment would be lost. Java, Sumatra with the smaller islands in its vicinity, Borneo, Celebes, Siam, Cambodia, Laos, Cochin China, Tonquin, China, Formosa, Loochoo, Japan, Corea—these all claim the speedy attention of men possessing the spirit of the primitive disciples, who shall explore their coasts, and penetrate their interior, everywhere preaching the gospel. Nor does the field commend itself only to the preacher of the gospel: it has strong claims on the numerous class of *pious physicians* in our country, whose gifts of healing, though by no means miraculous, like those possessed and imparted by the first Christian missionaries, yet, in their effects, would be an important substitute for them throughout the eastern world.

The voyage of Mr. Gutzlaff along the coast of China, shows what may be done. Skilled in the Chinese language, clad in the Chinese garb, and relying on the power and grace of Him who has commanded his disciples to go to every nation and tribe, he visited four of the maritime provinces, and the frontiers of Manchow Tartary, in the quality of missionary, physician, and eventually of a navigator. Everywhere, however, he acted as a Christian missionary, and, though not recognized as a European, roused curiosity and stimulated inquiry on the subject of religion, and at the same time so recommended himself as to be invited to repeat his visit.

Christian Reader, you have now contemplated one of the many fields in southeastern Asia and its neighborhood, which claim an interest in your prayers and charities. Shall the gospel be published speedily to all the inhabitants of Siam, or shall it not? How many generations of Siamese are you willing should pass the gates of death in ignorance of the gospel? There are, also, the many millions in the countries east and south—when shall *they* hear the good news, which has awakened such hopes in your own bosom? Christians must not, *cannot* long sleep over this subject. They will imbibe the spirit of Jesus Christ, and spend and be spent, rather than see millions upon millions of souls, for whom Christ died, leaving the world in total ignorance of the great salvation!

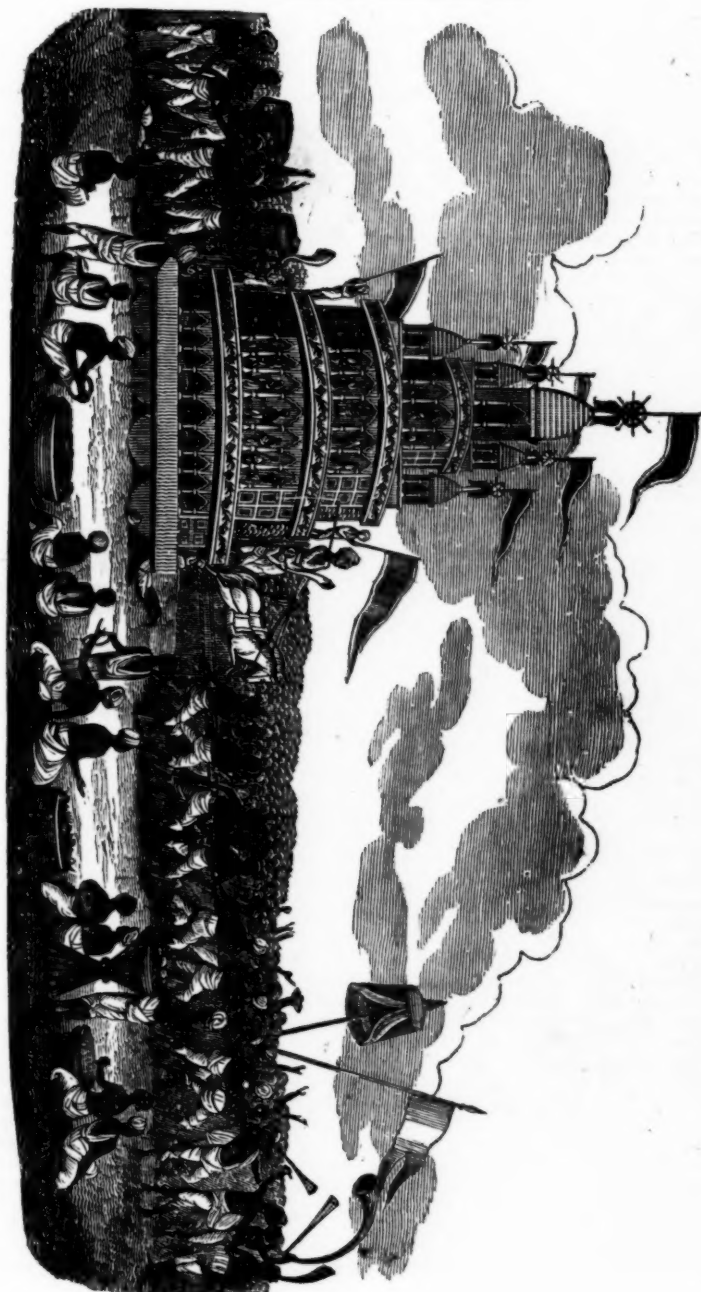
In Siam and the neighboring countries there are many millions of human beings who are able to read, yet never see a page that describes the way of salvation. They have books, and are fond of reading, and read, it may be, all the books that come in their way; yet in respect to the method of escaping from sin and its awful consequences, no illuminating ray enters their minds. They are fond of conversation, and among all these millions there is a constant interchange of thought and feeling; yet the excitement of social intercourse does not bring out a single idea, nor wake up a single emotion, that has the least tendency to liberate the soul from its thralldom, or save it from the perdition of the ungodly. But with us, are the means of their rescue; and we do, as it were, enchain that Sun, which is struggling to rise upon them with healing in his beams. If we sent them Preachers, they would hear; if we sent them Bibles and tracts, they would read; and reading and hearing the word of God, who can doubt that the Almighty Spirit would make it quick and powerful throughout all those populous regions! Preachers, Bibles, and Tracts, we can send. Giving far more than we ever have done will not impoverish us; and how many would it enrich—for a whole eternity!

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JUGGERNAUT AND HIS WORSHIP.

You have often heard, Christian reader, of the *Car of Juggernaut*. On the preceding page you have just been viewing a representation of it, as drawn from the temple to the country-house of this horrid idol. In the rear, you see a poor wretch who has just been crushed by the wheels; the infatuated people, as an expression of their satisfaction, throwing cowries (small shells used as money) on his mangled body. In front, you see another deluded wretch, in the act of throwing himself under the wheels. In front and rear are a countless multitude dragging, and moving in procession with the car; and around are people selling refreshments, images, &c. The image of the god—a block of wood of most hideous form, having no legs, and only stumps of arms, the head and eyes very large—is so placed on the car, as to be seen by those who are dragging it, some of whom are represented in the picture as looking back for this purpose.

Juggernaut is the name of a Hindoo idol, and also of the town which is the principal place of his worship, situated in the province of Orissa, on the western shore of the Bay of Bengal, between two and three hundred miles southwest from Calcutta. There are many temples of this idol in different places, and great numbers of his cars, in Bengal. The god *Juggernaut* [the lord of the world] is one of the terrestrial deities of the Hindoos. His origin is thus stated by Dr. Ward, in his *View of the History, Literature and Religion of the Hindoos*.

“Krishnu [another Hindoo terrestrial god, one of the forms of Vishnu the celestial god who is the source of all the Hindoo incarnations], in some period of Hindoo history, was accidentally killed by Ungudu, a hunter; who left the body to rot under the tree where it fell. Some pious person, however, collected the bones of Krishnu, and placed them in a box, where they remained till Indrudhoomnu, a king, who was performing religious austerities to obtain some favor of Vishnu, was directed by the latter to form the image of *Juggernaut*, and put into its belly these bones of Krishnu, by which means he should obtain the fruit of his religious austerities. Indrudhoomnu inquired who should make this image; and was commanded to pray to Vishwukurmu [son of Brumha, and the creator and architect of the gods]. He did so, and obtained his request; but Vishwukurmu, at the same time, declared, that if any one disturbed him while preparing the image, he would leave it in an unfinished state. He then began, and in one night built a temple upon the blue mountain of Orissa, and proceeded to prepare the image in the temple. But the impatient king, after waiting fifteen days, went to the spot; on which Vishwukurmu desisted from his work, and left the god without hands or feet. The king was very much disconcerted; but on praying to Brumha, he promised to make the image famous in its present shape. Indrudhoomnu now invited all the gods to be present at the setting up of this image. Brumha himself acted as high priest, and gave eyes and a soul to the god, which completely established the fame of *Juggernaut*.”

“The worship of this god,” says Dr. Ward, “is performed in the temples every morning and evening; at which times people come to see the god, or prostrate themselves before him. During the intervals of worship, and after the god has partaken of the offerings, he is laid down to sleep, when the temple is shut up till the next hour of worship. There are two annual festivals in Bengal in honor of this god; the *Snanuyatra*, and the *Ruthuyatra*. At the *Snanuyatra*, this lord of the world, wrapped in a cloth, is carried out, and placed on a seat on a large terrace built in an open place near the temple. Here the Brahmins, surrounded by an immense concourse of spectators, bathe the god, by pouring water on his head, during the reading of incantations. The people, at the close of the ceremony, make obeisance, some by lifting their hands to their foreheads, and others by prostration, and then depart, assured by the shasters, that they shall be subject to no more births, but be admitted to heaven after the death of this body. The Brahmins then wipe this creator of the world, and carry him back to the temple; after which the ceremonies of worship are performed before him with great show.—About seventeen days after the *Snanuyatra*, the *Ruthuyatra*, or car-festival, is held. The car belonging to the image near Serampore is between thirty and forty cubits high. It has sixteen wheels, two horses, and one coachman, all of wood. *Juggernaut*, his brother *Boloram*, and his sister *Shubudra*, are drawn up by ropes tied round the neck, and seated on benches in an elevated part of the carriage. The crowd draw the carriage by means of hawsters. Their shouts, as it proceeds, may be heard at the distance of a mile. Being arrived at the appointed spot, the Brahmins take out the images, and carry them to the temple of some other god, or to a place prepared for them, where they remain eight days. The car stands empty during this time, and the crowd flock to gaze at the indecent figures, alluding to the abominations of the gods, which are painted all over it. At the end of eight days, the god is again drawn up by the neck, placed in the car,

and carried back to the place from whence he came. Persons frequently cast themselves under the wheels of this ponderous car, and are crushed to death. This festival is intended to celebrate the diversions of Krishnu and the milk-maids, with whom he used to ride out in his chariot." It is one of the principal of the Hindoo festivals. Dr. Buchanan thus describes one of its celebrations which he witnessed in 1806.

Buddruck in Orissa, May 30, 1806.—We know that we are approaching Juggernaut, (and yet we are more than fifty miles from it) by the human bones which we have seen for some days strewn by the way. At this place we have been joined by several large bodies of pilgrims, perhaps 2,000 in number, who have come from various parts of northern India. Some of them, with whom I have conversed, say that they have been two months on their march, travelling slowly in the hottest season of the year, with their wives and children. Some old persons are among them who wish to die at Juggernaut. Numbers of pilgrims die on the road; and their bodies generally remain unburied. On a plain by the river, near the pilgrims' Caravansera at this place, there are more than a hundred skulls. The dogs, jackals, and vultures, seem to live here on human prey. The vultures exhibit a shocking *tameness*. The obscene animals will not leave the body sometimes till we come close to them. This Buddruck is a horrid place. Wherever I turn my eyes, I meet death in some shape or other. Surely Juggernaut cannot be worse than Buddruck.

June 12. In sight of Juggernaut. Many thousands of pilgrims have accompanied us for some days past. They cover the road before and behind as far as the eye can reach. At nine o'clock this morning, the temple of Juggernaut appeared in view, at a great distance. When the multitude first saw it, they gave a shout, and fell to the ground and worshipped. I have heard nothing to-day but shouts and acclamations by the successive bodies of pilgrims. From the place where I now stand, I have a view of a host of people like an army, encamped at the outer gate of the town of Juggernaut; where a guard of soldiers is posted to prevent their entering the town, until they have paid the pilgrim's tax [to the British East India Company]. I passed a devotee to-day who laid himself down at every step, measuring the road to Juggernaut, by the *length of his body*, as a penance of merit to please the god.

14. I have seen Juggernaut. The scene at Buddruck is but the vestibule to Juggernaut. No record of ancient or modern history can give, I think, an adequate idea of this valley of death; it may be truly compared with the "valley of Hinnom." The idol called Juggernaut, has been considered as the Moloch of the present age; and he is justly so named, for the sacrifices offered up to him by self-devotement, are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan. Two other idols accompany Juggernaut, namely, Boloram and Shubudra, his brother and sister; for there are three deities worshipped here. They receive equal adoration and sit on thrones of nearly equal height.—This morning I viewed the temple; a stupendous fabric, and truly commensurate with the extensive sway of "the horrid king." As other temples are usually adorned with figures emblematical of their religion; so Juggernaut has representations (numerous and various) of that vice which constitutes the es-

sence of his worship. The walls and gates are covered with indecent emblems in massive and durable sculpture. I have also visited the sand plains by the sea; in some places whitened with the bones of the pilgrims; and another place a little way out of the town, called by the English, the Golgotha, where the dead bodies are usually cast forth; and where dogs and vultures are ever seen.

18. I have returned home from witnessing a scene which I shall never forget. At twelve o'clock of this day, being the great day of the feast, the Moloch of Hindoostan was brought out of his temple, amidst the acclamations of hundreds of thousands of his worshippers. When the idol was placed on his throne, a shout was raised, by the multitude, such as I had never heard before. It continued equable for a few minutes, and then gradually died away. After a short interval of silence, a murmur was heard at a distance; all eyes were turned towards the place, and behold, a *grove* advancing! A body of men, having green branches, or palms in their hands, approached with great celerity. The people opened a way for them; and when they had come up to the throne, they fell down before him that sat thereon, and worshipped. And the multitude again sent forth a voice "like the sound of a great thunder." But the voices I now heard, were not those of melody or of joyful acclamation; for there is no harmony in the praise of Moloch's worshippers. Their number indeed brought to my mind the countless multitude of the Revelations; but their voices gave no tuneful hosannah or hallelujah; but rather a yell of approbation, united with a kind of *hissing* applause. I was at a loss how to account for this latter noise, until I was directed to notice the women; who emitted a sound like that of *whistling*, with the lips circular, and the tongue vibrating; as if a serpent would speak by their organs, uttering human sounds.

The throne of the idol was placed on a stupendous car or tower about sixty feet in height, resting on wheels which indented the ground deeply, as they turned slowly under the ponderous machine. Attached to it were six cables, of the size and length of a ship's cable, by which the people drew it along. Upon the tower were the priests and satellites of the idol, surrounding his throne. The idol is a block of wood, having a frightful visage painted black, with a distended mouth of a bloody color. His arms are of gold, and he is dressed in gorgeous apparel. The other two idols are of a white and yellow color. Five elephants preceded the three towers, bearing towering flags, dressed in crimson caparisons, and having bells hanging to their caparisons, which sounded musically as they moved.

I went on in the procession, close by the tower of Moloch; which, as it was drawn with difficulty, grated on its many wheels harsh thunder. After a few minutes it stopped; and now the worship of the god began. A high priest mounted the car in front of the idol, and pronounced his obscene stanzas in the ears of

the people; who responded at intervals in the same strain. "These songs," said he, "are the delight of the god. His car can only move when he is pleased with the song." The car moved on a little way and then stopped. A boy of about twelve years, was then brought forth to attempt something yet more lascivious, if peradventure the god would move. The "child perfected the praise" of his idol with such ardent expression and gesture, that the god was pleased, and the multitude emitting a sensual yell of delight, urged the car along. After a few minutes it stopped again. An aged minister of the idol then stood up, and with a long rod in his hand, which he moved with indecent action, completed the variety of this disgusting exhibition. I felt a consciousness of doing wrong in witnessing it. I was also somewhat appalled at the magnitude and horror of the spectacle; I felt like a guilty person, on whom all eyes were fixed, and I was about to withdraw. But a scene of a different kind was now to be presented. The characteristics of Moloch's worship are obscenity and blood. We have seen the former. Now comes the blood.

After the tower had proceeded some way, a pilgrim announced that he was ready to offer himself a sacrifice to the idol. He laid himself down in the road before the tower as it was moving along, lying on his face, with his arms stretched forwards. The multitude passed round him, leaving the space clear, and he was crushed to death by the wheels of the tower. A shout of joy was raised to the god. He is said to smile when the libation of the blood is made. The people threw cowries, or small money, on the body of the victim, in approbation of the deed. He was left to view a considerable time, and was then carried by the *Hurries* [corpse carriers] to the Golgotha, where I have just been viewing his remains.

20. The horrid solemnities still continue. Yesterday a woman devoted herself to the idol. She laid herself down on the road in an oblique direction, so that the wheels did not kill her instantaneously, as is generally the case; but she died in a few hours. This morning, as I passed the place of skulls, nothing remained of her but her bones.—And this, thought I, is the worship of the brahmins of Hindoostan! And their worship in its sublimest degree! What then shall

we think of their private manners, and their moral principles! For it is equally true of India as of Europe, if you would know the state of the people, look at the state of the temple.

21. The idolatrous processions continue for some days longer, but my spirits are so exhausted by the constant view of these enormities, that I mean to hasten away from this place sooner than I at first intended. I beheld another distressing scene this morning at the place of skulls; a poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vultures which were near. The people passed by without noticing the children. I asked them where was their home. They said, "they had no home but where their mother was." O, there is no pity at Juggernaut! no mercy, no tenderness of heart, in Moloch's kingdom. Those who support his kingdom err, I trust, from ignorance. "They know not what they do."

As to the number of worshippers assembled here at this time, no accurate calculation can be made. The natives themselves, when speaking of numbers at particular festivals, usually say that a lack of people (100,000) would not be missed. I asked a Brahmin how many he supposed were present at the most numerous festival he had ever witnessed. "How can I tell," said he, "how many grains there are in a handful of sand?"

Chilka Lake, June 14. I felt my mind relieved and happy when I had passed beyond the confines of Juggernaut. I certainly was not prepared for the scene. But no one can know what it is who has not seen it. From an eminence (Manickpatam) on the pleasant banks of the Chilka Lake, (where no human bones are seen,) I had a view of the lofty tower of Juggernaut far remote; and while I viewed it, its abominations came to mind. It was on the morning of the Sabbath. Ruminating long on the wide and extended empire of Moloch in the heathen world, I cherished in my thoughts the design of some "Christian institution," which being fostered by Britain, my Christian country, might gradually undermine this baleful idolatry, and put out the memory of it forever.

And now, Christian reader, what are the feelings with which you are "ruminating" on this appalling scene? Millions of your fellow-beings are before you, whose character is formed by such rites; whose existence in this world is degraded and brutalized and made wretched by such a religion; whose hope for immortality is, by an observance of its obscene and bloody requirements, to gain admittance to the society of such gods! Does not your bosom heave with pity for them? Will you not pray for them as you never yet have done? Will you not contribute more liberally to send to them the blessed gospel of Christ? To all of them it may have free access. And to them, you are bound to hope and believe, if faithfully proclaimed to them, it will be the wisdom and the power of God to salvation. Nothing is wanting but the devoted messengers to carry it to them, and the pecuniary means to send them forth and sustain them in their evangelical labors, and the spirit of prayer in the churches to bring from the four winds the breath of heaven to breath upon this great valley of slain, that they may stand up a mighty army, redeemed, regenerated, happy in their domestic and social state, cheered by the hopes and consolations that are in Christ Jesus, preparing for the employments and joys of the holy heaven. Oh, when will the Christians of this favored land feel as they ought, and pray and contribute and labor as they ought, for the poor, perishing Heathen? When, reader, will you be and do, in this respect what the state of the world demands of you, what your obligations require of you, what your Master in heaven expects of you, what you will contemplate with satisfaction when you meet the Pagan world at his bar?

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HINDOO DEVOTEES.



THE figures in the engraving on the preceding page represent three of the numerous forms of self-torture practised by Devotees in India. According to the Hindoo system, the Diving Being or Spirit is the soul of the universe, portions of which, in all animate beings, are united to matter. Consequently every human soul is a part of God himself. The knowledge of this fact, the system teaches, should lead men to seek, as their highest object, complete deliverance from the influence of material objects, as the only means of being reunited to the divine nature. This deliverance may be obtained, by separation from human intercourse, by the practice of bodily austerities, and by entire abstraction of mind; and if not obtained in one birth, it is to be sought through every future transmigration, till acquired. The Divine Spirit, moreover, is represented as absolutely without feeling or desire. Hence to become divested of all feeling, and all desire, is the summit of perfection. The passions and feelings, it is believed, may be subdued, either by excessive indulgence, or by severe mortification: and both these methods are abundantly practised. Bodily austerities and the self-infliction of bodily sufferings have, professedly, a very prominent place in the Hindoo religion.

The first figure on the preceding page is the representation of a real case of self-torture practised by a man named PURRUM SOATUNTRE, of whom the following account is given by Mr. Duncan, an English gentleman, who saw him at Benares, a large city in India.

When only ten years of age, this man began a life of self-mortification, and used to lie on thorns and pebbles. He went on thus for ten years, and then began to wander about as a Fakeer [religious beggar] going from one of their pretended holy places to another.

At one place, he shut himself up in a cell, where he vowed to do penance for twelve years. There he staid till vermin gnawed his flesh, and left marks which remained when Mr. Duncan saw him. At the end of a year, the Rajah, or chief of that country, taking pity on him, opened the door of his cell, hoping to persuade him to leave off tormenting himself: but the poor wretch was full of fury to be thus interrupted; and told the Rajah that he should have his curse on his head (and all the Hindoos dread the curses of these men) for breaking in upon him. What! did he think that he was not above such sufferings as these! They were nothing to him! Let the Rajah get him a bed of spikes, that he might lie on it night and day, and show him what he was able to do, and then perhaps he might forgive him!

The Rajah, frightened at the thought of the curse of this ferocious man lighting on him, got him a bed of spikes; and this bed of spikes became a sort of triumphal car for the wretched man. He set out immediately to take very long journeys; and was drawn on this horrid bed all round the country for thousands of miles, the poor people every where worshipping him as a sort of God. He travelled about in this manner for thirty-five years! Having no longer, as he said, any inclination to roam, he wished to spend the rest of his days in Benares.

But this poor man was so blinded by the prince of the power of darkness, that he was not contented with the supposed merit of his self-torture on the bed of spikes, but he tried to put himself to greater pain. He boasted to Mr.

Duncan, that he had caused water to fall on his head, night and day, in the cold season, from a pot with holes in it, placed over him, drop by drop, so that he might be constantly uneasy; and, when the hot weather came, he mortified himself in an opposite manner, by causing logs of wood to be kept burning round him, to make his sufferings from the heat greater!

Of persons suspending themselves by the legs from a tree, an instance is thus described by the Rev. Mr. Fisher, one of the missionaries of the Church Missionary Society.

A Fakeer was observed by the road-side, preparing something extraordinary. He had several Hindoo pilgrims round him. His attendants literally worshipped him; kissing his feet, calling him god, and invoking his blessing! A large fire was kindled under the extended branch of an old tree: to this branch the Fakeer fastened two strong ropes, having at the lower end of each of them a stuffed noose, into which he introduced his feet; and thus being suspended with his head downward over the fire, a third rope (at a distance toward the end of the branch) was fixed, by which he succeeded with one hand to set himself in a swinging motion, backward and forward through the smoke and flaming fire, which was kept blazing by a constant supply of fuel, ministered by many of his followers; with the other hand he counted a string of beads, a fixed number of times; so as to ascertain the termination of the four hours, for which he had doomed himself daily to endure this exercise for twelve years, nine of which are nearly expired. A narrow bandage is over his eyes, and another over his mouth, to guard against the suffocating effects of the smoke. By this means he says he shall atone for the guilt of his sins, and be made holy forever. The last half-hour of the four hours, his people say, he stands upright and swings in a circular motion round the fire. On coming down, he rolls himself in the hot ashes of the fire.

Of the third species of self-torture represented, in part, in the engraving, the Rev. Dr. Ward, in his *View of the History, Literature, and Re-*

ligion of the Hindoos, gives an account of several instances witnessed by himself, in the suburbs of Calcutta, in January 1812. This species of torture is endured, sometimes in an erect, and sometimes in an inverted posture. The representation in the engraving, is of the former class, the instances described in the following account are of the latter class.

A number of Hindoo mendicants had erected huts near one of the descents into the Ganges, and several devotees on this spot daily surrounded themselves with fires of cow-dung, and for three or four hours each day rested on their shoulders, with their legs upward, repeating the names of the gods in silence, and counting their beads-rolls. Crowds of people were coming and going, astonished spectators of these infatuated men; who continued their religious austerities in the night, by standing up to the neck in the Ganges for two or three hours, counting their beads.

These are specimens of the numerous forms of self-torture practised by thousands of the poor, deluded worshippers of idols in Hindoostan. These austerities are practised, not so much as penances for sin, as works of extraordinary merit, producing large rewards in a future state. The Hindoo ascetics are universally beggars. Of their *real* character and their influence, Dr. Ward gives the following account.

So far from having subdued their passions, they frequently curse those who refuse to give them food. Many are common thieves. Almost all live in an unchaste state. And others are almost continually drunk by smoking intoxicating drugs. They are total strangers to real purity of heart and righteousness of life. They dread to kill an insect, to reproach a brahmin, or to neglect a ceremony; but their impure thoughts or unjust actions never disturb their peace. Indeed some of the most exalted of the Hindoo saints are represented, in their sacred books, as having burned with rage so as to become a terror to all who approached them, and their impurities, as recorded for the imitation of others, are too offensive to reach a European ear. The baneful effects of the system on the public manners, also, is such as every benevolent mind must exceedingly deplore. These beggars are not frowned upon, like those who have nothing but their misery to plead for them. While many of the more enlightened Hindoos, hold them in the utmost contempt, and would consider their being compelled to work a great blessing conferred upon the country; on the other hand, some persons of property treat them with the greatest reverence, and sometimes invite a number of them to their houses, drink the water with which they washed their feet, and, at the end of the entertainment, eat of the refuse from their plates. And by the mass of the

people they are regarded as but little short of divine, and often almost literally worshipped. They are a set of privileged and insolent harpies, boldly demanding the contributions of the abject and superstitious Hindoos. Their indolent habits too, and the filthy songs they sing, lead to every species of impurity, and to perpetual acts of private plunder.

How debasing, how cruel is idolatry. Let us not despise, let us pity, let us exert ourselves to enlighten and save, its miserable votaries. The following accounts, from the most authentic sources, present a specimen of the influence of the gospel on the mendicants of India.

PITAMBURA wandered about as a devotee; and had disciples, who listened to his discourses, prostrated themselves at his feet, and deemed him their oracle. But God seems to have given him, even from his youth, wisdom to judge of character as it is shown in habitual conduct: hence his knowledge of the quarrels, adulteries, and other evil deeds of the Hindoo gods told in the sacred books, of the covetousness of the pretended religious guides, and the pride and general depravity of the brahmins, shook his veneration for the religion of his ancestors. In this state of mind, a tract was shown to him. But he was, as yet, too proud to think that Christians could teach him: "Take it away," he said, with disdain, to the person who offered it to him. He had no idea that any thing holy could come from an Englishman! In the night, however, he reflected, how foolish it was to send the book away without looking at it; and, in the morning, he went and obtained it. He had no sooner read it, than he declared to all, that this was the true way of salvation; and that he would certainly go and find the European who had given it away. Seeing the word "Serampore" at the end of the tract, he took the first opportunity to visit that place. On his arrival at the mission-house, holding the book in his hand, he said, that he was come to see the person who had given that book away.

In January, 1801, he was admitted into the Christian church; and maintained a consistent character till his death, which took place in August, 1805. He acted as teacher in a school, and became also a preacher of the gospel in his countrymen.

For the last two years of his life he was so much troubled with asthma, that he instructed those around him, rather by his patience under suffering, his firm faith and his edifying conversation, than by his active labors; often lamenting, however, his inability to carry the message of salvation to places which he wished to visit.

On the approach of death, his patience and resignation increased with his sufferings. He said, once or twice, to Mr. Ward, "I am never unhappy that it is thus with me; my spirits are always good." He would say, with a moving and child-like simplicity, "He is my God, and I am His child! He never leaves me: He is always present!" Alluding to the introduction to several of the epistles—*Grace be to you and peace, from God the Father and from the Lord Jesus Christ*—he said, several times, "Peace! Peace!—I now find in my own heart that Peace!"

On the morning of his death, he called the native converts to come and sing. While they were singing a hymn, the chorus of which is, "Eternal salvation, through the death of Christ," tears of joy ran down his dying cheeks; and, at that moment, his happy soul departed, leaving such a smile upon his countenance, that it was some moments before his surrounding friends could convince themselves that he was really dead.

ROGHOO, a Hindoo, had been an enthusiast in idolatrous and evil practices. His back was covered with scars, made by the hooks with which he had often been suspended. He heard, however, the word of the gospel, and it became the power of God to his conversion. He left off his wicked habits, and married a female with whom he had lived in a state of sin: they continued to the end of his life an affectionate couple, adorning in all things the gospel of Christ. He was in an inferior station of life; but recommended the gospel to all around by an humble and winning carriage. Talk to him at any time of the love of Christ, tears would fill his eyes and run down his cheeks. In his last illness, he expressed his firm hope, as long as he was able to speak, in the death of Christ; and, when it became difficult to him to speak, he showed, partly in broken language and partly by signs, that Christ was there—laying his hand on his heart.

BRINDABUND had been for many years a religious mendicant. His hair had been suffered to grow so as almost to conceal his eyes; and he had indulged in smoking to such excess, as nearly to deprive himself of sight. Mr. Chamberlain, one of the Baptist missionaries, was preaching Christ crucified to the people at a large fair. Brindabund was observed to pay great attention. At night, he came to Mr. Chamberlain, and said, in allusion to the custom among the natives of presenting flowers, "I have a flower," meaning his heart, "which I wish to give to some one who is worthy of it. I have, for many years, travelled about the country to find such a person; but in vain. I have been to Juggernaut; but there I saw only a piece of wood: that was not worthy of it; but, to-day, I have found one that is, and He shall have it: Jesus Christ is worthy of my flower!"

He now cut his hair, and shaved his beard. He also soon recovered, and set himself to learn

to read. In short, from being an idle devotee, he became an industrious old man.

Brindabund now became a preacher of the gospel to his idolatrous countrymen. The last five years of his life were spent in entire devotedness to the cause of God. When able to leave his house, which was at Monghyr, about 250 miles from Calcutta, he was engaged from morning till night, in reading the Scriptures and talking to the people. He loved the Savior; his cause lay near his heart. Often when so weak as in appearance to be scarcely able to stir, he would not stay at home; and when it has been said to him, "You had better stay at home to-day"—"Oh," he would say, "what do I live for?"

While he was able, he would take considerable journeys; not, as formerly, in the character of an idle vagrant, *deceiving and being deceived*; but to proclaim that salvation, *without money and without price*, which he had found. He would walk, on those occasions, from twenty to thirty miles a day, and after taking some refreshment, would converse with his companions, in a lively and edifying manner, till midnight. A friend, who saw him at these times, says of him—"I have seldom heard him utter a sentence which had not some reference to spiritual things; and, indeed, to improve every thing which he saw and heard was habitual to him." His whole soul seemed to be full of Christ and his salvation, and he was ready to impart that soul to his perishing countrymen. His tongue is now silent in the grave; but, in the great day, he will appear as an awful witness against thousands who have heard the gospel at his mouth in vain.

During the last few weeks of his life, he suffered much; but was always happy, longing to depart and be with Christ. When asked, the day before he died, if he would take any thing, he said, "No"—and, putting his hand on a part of the Scriptures which lay near him on his bed, he said, "This is my meat, and drink, and medicine." The neighbors, as was their custom, came round him: he got up, and sat at his door, where he repeated from memory, for he was *mighty in the Scriptures*, some portions of the Word of God, and prayed; though he was then so weak as to be able to utter but a few words at a time. The next day, Sunday, Sept. 2, 1821, he died in a good age, and entered into the joy of his Lord.

There is, then, a remedy, an *all-sufficient remedy*, for the tremendous evils we have been contemplating, and all others of a kindred character. The gospel of Christ has but to exert its enlightening and sanctifying influence on those lands where heathenism prevails and Satan reigns triumphant, and our miserable fellow-creatures will be seen abandoning with detestation the abominations which hold them captive, and becoming holy and happy beings. Christian reader, you believe it, you know it. The gospel is a remedy suited to the case of the most degraded and vile. Wherever it is proclaimed with fidelity, it overthrows the altars and desolates the temples of idolatry, raises its votaries from their degradation, and their wo, converts their agitated and polluted spirits into sanctuaries of purity and peace. And, as a *real Christian*, you must, you do, ardently desire that this blessed influence may be extended, as soon as possible, over the earth. And you know the facilities now existing for its rapid and wide extension. And you know how God is blessing the few and feeble efforts that are making for its extension. And are you, a *Christian*, doing nothing, or little compared with what you might do, in furthering this heavenly enterprise? Ask your Savior what is your duty. Read his most benevolent command in Matt. xxviii, 19, 20, and obey it.

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This historical map, titled 'A Map of the Coast of Africa from 1820', depicts the West African coastline from the Gulf of Benue down to the Bights of Benue and Biafra. The map is oriented with North at the top. Key geographical features and regions labeled include:

- Regions and Peoples:** SOO SOOS, TEMBO, FULABA, SOOLIMA, NIGER, KONG, COMASSIE, ASHANTEE, DAHOMEE, YARRIBA, BORORO, KATUNGA, BOSSA, KAIMA, EGBA, RABBA, KIRTHE, R. QUORRA, EBOE, C. FORTOSA, C. COAST CASTLE, GOLD COAST, IVORY COAST, KRPOOS, BASSAS, DEYS, MONROVIA, and VEVES.
- Coastal Features:** The map shows the 'LIBERIA' coastline on the left, the 'IVORY COAST' and 'GOLD COAST' in the center, and the 'C. COAST CASTLE' and 'C. FORTOSA' on the right.
- Rivers and Waterways:** The 'NIGER' river is shown flowing into the Gulf of Benue. Other waterways include 'R. QUORRA' and 'R. VEVES'.
- Geographical Markers:** The map includes a grid with latitude and longitude markings. Latitude is marked at 10° N, 5° N, and 5° S. Longitude is marked at 10° W, 5° W, and 5° E.

WESTERN AFRICA, CONSIDERED AS A FIELD FOR AMERICAN MISSIONS.

THE states and kingdoms which are embraced in the preceding map, and the central kingdoms of Africa further north and east, are sure to be regarded with permanent and increasing interest by the people of the United States. The coasts will progressively be occupied by colonies, sent forth from among our free and freed colored population; and the nations of the interior will become the theatres of missionary labors and triumphs.

The country represented on the map, is about 1,500 miles from east to west, and about 400 miles from south to north. The coast westward of Cape Palmas is called the Windward coast, and that on the east the Leeward coast. The reason for this distinction is found in the usual course of the wind, which is from the northwest. First on the Windward coast is the flourishing colony of Liberia, extending more than 300 miles along the shore, and 20 or 30 miles into the interior, including the Veys, Deys, and Bassas, native tribes. The Kroomen, another native tribe, reside on the limits of the colony, but are not under its jurisdiction. A part of this coast, nearest Cape Palmas, is called the Grain coast, on account of the Malagette pepper for which it is noted. East of Cape Palmas the Ivory coast extends some distance; then the Gold coast for 180 miles; and beyond the river Volta is the Slave coast. Cape-coast Castle, belonging to the British government, is on the Gold coast; and it was not far from this castle that Sir Charles M'Carthy and nearly 1,000 British soldiers were cut to pieces in 1824, by a numerous army of Ashanteras. The distance from the castle to Sierra Leone is about 1,000 miles. With a few exceptions the whole coast is low. A dense forest extends along the inner border of the colony of Liberia. The Niger, rising in the Kong mountains, not very far distant from Monrovia, after an immense sweep through luxuriant countries pours its floods into the ocean, east (and perhaps west also) of Cape Formosa. The river Volta, between the kingdoms of Dahomey and Ashantee, probably rises in the same mountains. The Windward coast has several navigable rivers within 300 miles of Cape Palmas. A ridge of mountains stretches through the interior, at various distances from the coast. In Yarriba, where the mountains were crossed by capt. Clapperton, they were not more than 2,500 feet high. East of the Niger the ridge rises to a loftier height, and is supposed to extend far into the interior, and to constitute the "Mountains of the Moon." The Cameroon mountains, opposite Fernando Po, are said to be 13,000 feet high. Not far from the Gold coast, there are mountains composed of granite, gneiss, and quartz.

Scientific men are of opinion, that a great table-land extends from the ridge of mountains in the interior just mentioned, to the Cape of Good Hope. Why should not these mountainous regions be suited to the constitutions of northern missionaries? In champaign countries, the most temperate parts of the torrid zone are under the equator and five or six degrees each side, because there the sun is obscured by clouds through the year. Meredith thinks the Gold coast has the advantage of the West Indies in its soil, climate, and seasons. The climate at the mouth or mouths of the Niger, is supposed to be very insalubrious. The rainy season in western Africa begins about the first of June, and continues till October or November. Europeans and Americans are subject to malignant fevers, if much exposed to the weather in the rainy season.

The whole country is doubtless one of the most fertile in the world. All the tropical fruits grow in wildness and profusion. Coffee of an excellent quality grows spontaneously. Rice of superior excellence is the common food of the natives; and the soil is adapted to indigo and cotton, to wheat, barley, and Indian corn.

The population of the countries bordering on the Niger, has been estimated at 25,000,000; and the Niger and Tshadda bear the same relation to the countries they water, that the Mississippi and Missouri do to the vast and fertile regions of our western states and territories. They may be, they will be, ascended by steamboats, and probably with little risk of life. What a surprising influence would be exerted by few cargoes of European or American goods, transported, vessel and all, as by magic, into the heart of Africa! Doubtless the commercial habits of central Africa are destined to experience a speedy change; and Christian enterprise, though at present less wakeful, less energetic, less daring than that of commerce, will not be backward to pour the blessings of the gospel into the new channels of trade.

The sea coast is occupied by small tribes, or states, with various forms of government, but generally aristocratical. The Vey tribe, within the bounds of Liberia, consists of 12,000 or 15,000 people; the Dey tribe of 6,000 or 8,000; and the Bassa tribes of about 125,000. The Kroomen come next in order. Though owning but a small country, they are the laborers, sailors, pilots, factors, and interpreters, for almost the whole coast. But little is yet known of the country immediately behind Liberia. The following statements were made by Mr. Ashmun concerning it, in the year 1827.

An excursion of one of our people into the interior, to the distance of about 140 miles, has led to a discovery of the populousness and comparative civilization of this district of Africa, never, till within a few months, even conjectured by myself. We are situated within fifty leagues of a country, in which a highly improved agriculture prevails—where the horse is a common domestic animal—where extensive tracts of land are cleared and enclosed—where every article absolutely necessary to comfortable life, is produced by the soil, or manufactured by the skill and industry of the inhabitants—where the Arabic is used as a written language, in the ordinary commerce of life—where regular and abundant markets and fairs are kept—and where a degree of intelligence, and practical refinement, distinguish the inhabitants, little compatible with the personal qualities attached, in the current notions of the age, to the people of Guinea.

The Ashantees are a powerful nation, able on a short notice to bring an army of 15,000 warriors into the field. Mr. Bowdich, who visited Ashantee in 1817, supposes, from the similarity of customs, that the higher classes in that country are descended from the eastern Abyssinians. Coomassie, their capital, is four miles in circumference, built in a style superior to any of the maritime towns, and the houses, though low and constructed wholly of wood, are profusely covered with sculpture and ornament. The Ashantees are described as a noble race of Africans. Some of the states on the Gold coast are subject to them.

Dahomey was the first of the greater states penetrated by Europeans. Mr. Norris went there as long ago as 1772. It was then powerful. Abomey, the capital, is about 150 miles inland, and the approach to it from the coast is by a gentle ascent through a fine country. Mr. Norris describes the king as an object of blind and idolatrous veneration. Whidah, on the Slave coast, has long been subject to his authority.

Another kingdom in the interior is called Yarriba. It borders on the Niger. Its capital is Katunga. North of Yarriba is Borgoo, an extensive country containing eight states. Niki, the most powerful of these states, is said to have not less than 70 considerable and important towns dependent upon it, all of which have several smaller towns and villages under their control.

Westward are the Soolimanas and Soosos, communities which, on account of their situation, may receive the means of their moral illumination more conveniently, perhaps, from Sierra Leone, than from any other quarter. Soolima is about 200 miles from Sierra Leone. Major Laing's account of his visit to this country in 1822, is deeply interesting, and renders it probable that no part of Africa affords a better field for missionary labors. A review of his travels in the Timmanee, Kooranko, and Soolima countries, may be found in the African Repository for March, April, and May, 1831.

The map delineates the coast of Guinea; and this name will remind the reader that here, for ages past, violence and wrong have exerted their utmost power. Even now the slave trade rages on all the shore, except the small portions which are protected by American and English colonies: it rages, too, through all the vast interior. In considering the social state of the people, it is a gloomy picture we contemplate. We must make a distinction between the original inhabitants of the country, and the foreign races from Arabia and other parts of Asia. The latter are firmly established in the ancient seats of civilization on the north. The Copts, Brebes, Tibboos, and Tuaricks, are remnants of native tribes, and are either sunk in degradation, or wander in dark recesses of mountains, or over desert plains. The native and foreign races mix on the banks of the Niger and Tshadda, above the junction of the two rivers. The Negro is more mild, hospitable, and liberal, than the Moor. The latter has been guilty of most of the atrocities committed against European travellers. The negro character is distinguished by peculiar warmth of the social affections, and by the strength of kindred ties. He possesses strong local attachments—to home, and country. Such, however, is the state of society, that it is a perilous life he leads; but this develops feeling, thought, a fluent and natural oratory, and shrewdness. The passion for poetry is very general.

Such are the notions of a future state, that it is thought necessary, in Ashantee, Dahomey, Yarriba, and other interior nations, for a deceased monarch to be attended by a large retinue of wives, courtiers, and slaves. Hence the most bloody massacres on such occasions. With this exception, the people of those nations are more amiable, more dignified and polished in their manners, and more moral, than the tribes on the coast.

Except the Ethiopic language, and some unknown characters inscribed by the Tuaricks on their rocks, there is nothing like writing among all the aboriginal tribes of Africa—not even a hieroglyphic, or a symbol. Christian missionaries have introduced writing in south Africa, and among the nations back of Sierra Leone. The Moors have introduced writing into central Africa: but it is used chiefly as a tool of the magic art, for manufacturing charms and fetiches. The charms are written in Arabic. The Koran is used as a charm. Only a few of the great shieks and doctors can read it.

The Mohammedan converts of central Africa are more bigoted in respect to dogmas, than their brethren of Tripoli; but they are more lax in practice. This religion abolishes human sacrifices; in other respect it increases the evils of Africa. By

means of Mandingo missionaries, it is making progress in the neighborhood of Sierra Leone and Liberia; and the Felatahs are propagating it, chiefly by violent means, on the banks of the Niger. It has not yet made great progress in Yarriba, but is gaining ground. The following paragraphs are extracted from the Landers' journal of their voyage down the Niger in 1830. The first was written at a village between Rabba and Egga.

"We found several Falatah mallams on the island, who have been sent by the chief of Rabba for the purpose of instructing the natives in the Mohammedan faith. The island is inhabited by Noutfie fishermen, a harmless, inoffensive race of men, who only a few weeks ago were obliged to adjure their pagan deities for the Koran, whether against their inclination or otherwise. This is another of the effects of the Falatahs spreading their conquests over the country. Wherever they become masters, the Mohammedan religion follows. In consequence of Ederesa having relinquished his authority in favor of Mallam Dendo, his subjects have become Mohammedans, and this faith will no doubt shortly spread through Yarriba."—*Vol. II, p. 99.*

Again, at Egga:—

"The children of the more respectable inhabitants of Egga are placed at a very early age under the tuition of our friendly host the schoolmaster, who teaches them a few Mohammedan prayers; all, indeed, with which he himself may be acquainted in the Arabic tongue. In this consists the whole of their education. The boys are diligent in their exercises, and arise every morning between midnight and sunrise, and are studiously employed by lamplight in copying their prayers, after which they read them to the master one after another, beginning with the eldest. This is repeated in a shrill, bawling tone, so loud as to be heard at the distance of half a mile at least, which is believed to be a criterion of excellence by the parents; and he who has the strongest lungs and clearest voice is of course considered as the best scholar, and caressed accordingly. The Mohammedans, though excessively vain of their attainments, and proud of their learning and intellectual superiority over their companions, are nevertheless conscious of the vast pre-eminence of white men over themselves, for they have heard many marvellous stories of Europeans, and their fame has been proclaimed with a trumpet-voice among all people and nations of the interior, inasmuch that they are placed on an equality with supernatural beings."—*p. 132.*

Egga was governed by a Mohammedan. The Falatah interest was said not to extend below that place. Yet a Mohammedan schoolmaster was found instructing the youth of Kacunda, a town still farther down, and another at Damuggoo, some distance below the Tshadda; and nothing but zealous and persevering Christian missions can check its progress southward.

The African pagan, Mr. Ashmun says, is without any fixed and definite idea of God—a prey to dark, bewildering, grovelling superstitions. At present, the pagans are the most easy of access, and doubtless by far the most easily wrought upon by the principles of the gospel. Wherever we go in western Africa, our efforts should be

specially directed towards them; for their superstitions have waxen old, and are ready to vanish away.

The American colony of Liberia, which now contains about 3,000 emigrants, is of immense value and importance, in relation to American missions in western Africa. Till commerce forces her way up the Niger, it is doubtful whether a mission could be properly sustained at Boosa. It is more probable that a post could be occupied among the Ashantees, through the medium of Cape-coast Castle; and quite as probable, that the most advantageous locations would be found still nearer Monrovia. But, upon the elevated regions of the interior our eyes must be intently fixed, and we must ascend and plant the standard of the gospel upon them, as soon as Providence shall afford us an opportunity.

A mission was sent to the tribes of Liberia, some years since, from Basle in Switzerland; but the climate proved so fatal to the missionaries, that the mission has been relinquished. Our Baptist brethren, and more recently our Methodist brethren, have sent missionaries to the colony; and lately the Western Foreign Missionary Society has sent out a promising missionary. The American Board of Commissioners for Foreign Missions resolved upon sending a mission to western Africa, several years ago. The want of missionaries, who were disposed to spend their lives in that part of the world, and who at the same time were endowed with constitutions and habits adapted to the climate, has prevented the establishment of the mission hitherto. But now, through the favor of divine Providence, two young men, born and educated in the south, and ardently desirous of publishing the gospel in the countries which have been described in this Paper, have been engaged by the Board for this purpose, and are expecting to embark in the autumn. Should the King of Zion crown this enterprise with his favor, the mission will be extended as fast as the suitable instruments are obtained. The pious colonists should be employed as far as possible in publishing the gospel in Africa. Some of them may become schoolmasters, some printers, some distributors of tracts and books, and some preachers. Missionaries from our own country, to take the lead in this great enterprise, ought not to be wanting—especially men inured to the climate of our southern States. We owe an immense debt to Africa, and nothing short of the blessings of the gospel will pay it. May Africa, and the missions which have gone and are going to bless her shores, be remembered in the daily prayers of all the churches.

Monthly Paper

OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

No. XIV. August, 1833.

AGENCIES.

THE NECESSITY AND UTILITY OF EMPLOYING AGENTS TO SOLICIT FUNDS FOR THE SUPPORT OF MISSIONS.

THE Prudential Committee of the American Board of Commissioners for Foreign Missions, in the discharge of the duties assigned them by the Board, send forth agents to make known the condition and wants of the unevangelized nations, and to make application to congregations and individuals, in behalf of the millions now living and dying in utter ignorance of the Gospel. It is, indeed, the settled conviction of the Board, resulting from experience, that, at least till a material change shall take place in the relations of the various enterprises of benevolence, agencies must be a regular part of the system of means employed for extending the knowledge and influences of true religion through the earth. The Prudential Committee have, therefore, been endeavoring, for some time past, to bring this branch of the operations entrusted to their direction into a regular system. In the execution of this design, they have distributed the country into various General Agencies; assigning each to a competent individual, appointed without limitation of time, and receiving for himself and family a competent support; to be assisted, as circumstances in each particular field may require, by local and temporary agents. On this plan General Agents for the Board are now successfully employed in New England, in New York, and in the Western States; and it is expected will soon be employed in the Middle, and in the Southern, Atlantic States. And other general agencies will be constituted as the progress of enterprise in this country, now so decidedly advancing, shall require.

While pursuing this course, the Committee do not doubt that they are supported in it by the Christian public. It is certain, however, that many persons, friendly to the missionary cause, are not fully apprized how necessary these agencies are, nor how numerous are the benefits resulting from them. On this account, the following observations have been written, and are now presented in this form, as an introduction to the labors of agents, in the different places which they may visit.

It is taken for granted, that the persons here addressed fully admit the duty of sending the Gospel to the heathen; and, of course, that they admit the propriety of taking all suitable measures for obtaining the requisite pecuniary means.

The design of sending agents is simply this:—To bring to every neighborhood, and, so far as possible, to every family, a knowl-

edge of the spiritual wants of Mohammedan and pagan lands—to afford a convenient opportunity for every individual to contribute for the relief of these wants—to assist in organizing the friends of missions, in such a manner, that their future contributions may be regularly and easily collected—to make such statements of facts, and urge such arguments, as will induce the community to move with alacrity in this great work—and, while soliciting for the heathen, to exert an influence in favor of Christian beneficence generally, and of experimental religion. To this design the Committee respectfully ask the favorable regards of pastors and people. For the agents themselves, they bespeak a patient and candid hearing. For the missionaries, who have devoted their lives to the service of Christ, in countries far remote from the land of their fathers, they would earnestly plead; and for the multitudes of immortal beings, to whom these missionaries and their successors, if supported in their enterprise, may impart the words of eternal life, they entreat the tender compassion of those, who enjoy Christian privileges, and look forward to heavenly felicity.

The necessity of employing agents appears from the following considerations.

1. There is a great want of information, on missionary subjects, even in those parts of the country where attention has been most awakened. People are not aware of what has been already done for the heathen; nor of the numerous inviting fields which are open; nor of the temporal misery and spiritual degradation of mankind without the Gospel. It is not known, so generally as it should be, how important the stations are, which the American missionaries occupy;—to how divine and glorious a work American Christians are invited;—and how urgently the liberal and hearty co-operation of all is needed.

2. The information desired can be more universally communicated by the labors of agents, than by any other means. At least this is the case in regard to many places. While the press is indispensable to missionary operations; while it is exerting a powerful and constantly increasing influence; yet, we are constrained to admit, that great numbers do not see the missionary publications of the day; and with most who do see them, an animated personal address has more influence, than the perusal of printed documents. The house of God, the pulpit, the conference-room, the ministerial character, afford great and peculiar

advantages for addressing almost all persons, in a serious, solemn manner, on deeply interesting religious subjects.

3. The imperious wants of the heathen do not admit of delay in bringing their case distinctly before every person in the community, if that were possible. Even the wants of our own missionaries, few as these missionaries are compared with the demand for their labors, cannot be safely disregarded. It is on the *constantly flowing* liberality of the Christian public, that all missionary operations of magnitude are, and must be, dependent. If this liberality should cease to flow, the missionaries must abandon their work; the mission schools must be broken up; and the whole system of exertions for the renovation of the world must fail. We have strong confidence, indeed, that this melancholy overthrow of present hopes will not be witnessed. But it may naturally be apprehended, that, *unless strenuous efforts are made*, there will be such an intermission of Christian liberality, as will seriously embarrass the missionaries in their work, and prevent that enlargement of their plans, which is so desirable.

In Great Britain it has been found necessary, by all the important missionary institutions, to engage the services of active and distinguished clergymen, who take considerable journeys, attend the meetings of auxiliary societies, preach numerous sermons, and deliver addresses on the subject of missions. This course has been attended with great success; and the Committee would express the hope, that the time is not far distant, when the members of our churches and congregations will cheerfully consent to the temporary absence of their pastors, that they may be employed for a season in this labor of love. It probably will not be convenient, however, that settled clergymen should spend so much time in each place, as would be requisite to organize auxiliary societies, and the minor associations, including all the preparatory and subsequent measures. For this service we must rely upon men of the requisite qualifications devoted to the work, and upon licensed candidates for the ministry, especially upon those who have devoted themselves to the missionary work, and feel an ardent desire to promote the renovation of the world.

But some respected friends have doubted and hesitated, in regard to the expediency of sending forth agents to solicit funds for the various religious charities of the day. The most common doubts and hesitations will now be mentioned, with a view to such explanations as have appeared satisfactory.

1. It is alleged, that if agents are sent to urge the claims of the various benevolent institutions, *people will be tired of contributing*.

Experience does not warrant the opinion, that those who have been the most liberal contributors to religious charities, are most likely to object to the visits of agents. On

the contrary, wherever you find a man, who joyfully brings a large tribute to his Lord—who devotes a regular portion of his income, of his gains by commerce, or of the produce of his land and his flocks, to the spiritual good of his fellow-men—you will see him among the first to invite the visit of an agent, and to receive him with an open hand, and an overflowing heart. Nor are these feelings evanescent. They become more deep and powerful, as years pass away; and you would deprive such a man of his accustomed and most valued enjoyments, if you were to shut up the channels of his beneficence. Should an application be made to him, when his resources were for the time exhausted, he would cheerfully assign the reason why he could not then contribute; and would exert his influence that others, in different circumstances, might have an opportunity of contributing. And on the supposition, that all the individuals in a town, or district, should have come forward spontaneously, and, from the fulness of their hearts, have done all that an enlarged and enlightened liberality could approve, the mere visit to such a place would impart life and spirit to an agent, which would produce the most cheering effects in less favored districts.

It will hardly be pretended, however, that any considerable part of the Christian community have done all that an unrestrained love for the souls of men would prompt them to do; and the conductors of missions and of other religious charities cannot betray the cause, by depressing that standard of Christian liberality, which is erected not only by the Scriptures, but by the most obvious dictates of benevolence.

In regard, then, to those members of our churches and congregations, who are prone to excuse themselves from further efforts, on account of their having contributed something heretofore, perhaps several years ago, is it not a kindness to them, that their attention should be formally called to this subject? Should they not be reminded, that Christians are not to be *weary in well doing*? that they must do good to all men, *as they have opportunity*? that, as the bounty of God is poured into their lap with every revolving season, they should deal out with an unsparing hand to those who are destitute? and that, from their having once contributed to send forth missionaries, they are pledged to contribute, so long as God gives them the ability, and the world is not wholly brought under subjection to Christ? And do not all need to be informed, from year to year, of the progress of the work which Christ has committed to his church, the success which has attended the efforts already made, the openings for new and more extended efforts which Providence is continually presenting? and to have their duty urged upon them and their privileges set before them, in the light of recent and interesting facts, enforced by the living voice of appeal from a soul burning with love for a dying world?

Christians of the present day must not measure their charitable efforts by an obsolete standard. The men of other times acted according to the light which they enjoyed; or rather, according to the darkness which prevailed. We are fallen upon happier days. Our duty is made plain; and we have, as a community, great ability to do good, and favorable opportunities of exerting it. If all the inhabitants of our country were to come forward with a holy ardor to the work of sending the Bible and tracts and missionaries into every part of the earth; if they were to put forth their most vigorous efforts in this cause; where is the town, which could not do something considerable, something respectable, something which would produce a great and visible effect upon the destiny of immortal beings?

2. It is sometimes said, that if solicitations are pressed for the support of foreign missions, *religious institutions among ourselves will languish.*

The greatest exertions, which have been made, or which are likely to be made, for the relief of the heathen, will never detract from the support of the Gospel at home. The more forcibly the minds of men are drawn to contemplate the spiritual wants of any one portion of our race, the more will they feel for the spiritual wants of every other portion. Indeed, there will not be zeal enough in any heart to do much for the spiritual good of those immediately around, till it begins to be warmed and animated with love for a dying world. It was love for *our perishing race* that brought the Son of God from the throne of heaven to the manger, the cross, and the tomb; and his followers *must imbibe his spirit* if they would do any thing efficiently in promoting his cause.

A minute history of missionary contributions will show, that where strenuous and continued efforts have been made to send the Gospel abroad, the most persevering and liberal exertions have been made, at the same time, to support domestic missions, and to carry the offers of salvation to destitute families and neighborhoods. In those instances where a marked decline has been perceptible in the tone of feeling for the heathen, and where contributions have been few and small in aid of foreign missions, a similar decline has been observed in the tone of feeling for the destitute within our own borders, and in the state of piety in churches and families. Were American Christians to withdraw their aid from the heathen world;—having put their hands to the plough, were they to look back;—the event would be most disastrous in its bearing on all the religious institutions of our country.

The agents of the Board do not interfere with any charitable efforts, which are making for other societies, or other purposes. They pray that success may attend every charitable design; that the blessing of the Almighty may rest upon all his servants,

in whatever way they may glorify his name; and that the various benevolent exertions of the day may derive strength from each other. While these are the feelings of every well-informed Christian, it is to be remembered that no cause can be greater, than that of sending the Gospel to all nations; no call can be louder, than the cry of *six hundred millions*; no duty can be more imperious, than that of obeying the command of the ascending Redeemer. Every person, therefore, who is able to labor for any charitable design whatever, cannot plead an excuse from laboring for this. For others he may indeed labor hard, and feel a deep solicitude; but for none should he feel more deeply, than for that which concerns the future and eternal destiny of so vast a majority of the world's population.

3. Again, it is objected, that *some agents for religious charities have been imprudent.*

It is admitted that among the agents employed for religious charities, during a series of years, some should not have possessed all that knowledge of their subject, and of human nature, which would have been desirable. But is this to be considered a decisive reason why no agents should be sent forth? Some ministers of the Gospel have proved incompetent to discharge the duties of their station, unsound, unfaithful, and a burden to the cause which they espoused. Shall we say, therefore, that the work of the ministry must be discontinued, till a generation of perfect men shall have arisen, fully capable of sustaining its weight, and in no danger from mistake or imprudence? The illustration might be carried through all the diversity of employments, in which public or private services are expected from men.

It should be observed, with gratitude, that those agents, whom the American Board has sent forth, have generally been received with great cordiality; and their visits have been remembered with affection, for years after the accomplishment of their agencies. Where is the town, or the village, in which Fisk and Parsons (not to name the living) pleaded for the destitute, that would not joyfully assemble to hear their voices again? Where is the house, in which they conversed with the parents and the children, on the wants of heathens and the duties of Christians, that would not open its doors gladly to give them admittance? Considering who the agents of the Board have been, and the favorable manner in which they have been regarded by the public, it cannot be necessary to dwell longer on this topic.

But perhaps the most effectual reply to objections will be to present the *beneficial effects* resulting from well-conducted agencies. To some of the most obvious of these the Committee would now solicit a few moments attention.

1. They excite an interest in the missionary cause, where little or none existed before. It will be found that most persons,

who have been aroused to activity in this cause, had their attention first drawn to it by a sermon, or some public address, or the monthly concert. Especially is attention aroused, when these services are performed by a stranger, who visits a place for this express purpose.

2. The labor of agents is necessary to keep up the interest, which was at first excited; to remind those, who are associated for the purpose of bringing their united contributions, that there is need of continued and increasing activity; and to induce the young, as they come forward into life, and others, who have thought little of the subject, to embark in this highest and noblest enterprise. Experience shows, that some measures of this kind are indispensable. It is natural for such unstable beings as men are, to flag in their exertions. Especially is this true, in reference to an object, which does not obtrude itself upon their daily notice. Many a benevolent person, immediately on having the missionary cause presented to his mind, has made a liberal contribution, with the full intention of repeating it, at least once a year, and perhaps oftener. But the year revolves silently; the application is not repeated; the faithful missionary is not in sight; and, though calls are made through the press, they are either not seen, or laid aside till a more convenient season. In the mean time, the expenses of the missionary establishments are going on; the wants of the laborers in the field are recurring; their drafts on the treasury are presented for payment; and the danger of serious embarrassment becomes threatening. But if the subject is judiciously and regularly brought before the people, by an accredited agent, it is morally impossible that the hearts of the truly benevolent should not respond to the call. It cannot be, that our Christian community should deliberately withhold support from those enterprises, which were begun with their warm approbation, and which have been sustained and enlarged by their patronage. So great is the need of being reminded of our duty, that agents will doubtless be usefully employed, in visiting every portion of the church, even after the whole population of Christendom shall have actively engaged in the work of missions.

3. Agents are familiarly acquainted with many subjects, concerning which the public seek for information; and they may usually be supposed more prompt in communicating, than other persons of equal or even superior attainments, who have paid less attention to these subjects.

4. Many advantages accrue to missionaries themselves, in being employed for some time as agents. They become better acquainted with their own country, than they otherwise could be. They become acquainted with numerous individuals, among the most estimable and excellent persons of our religious community; and form many personal attachments, which

will live and flourish, long after they shall have left their native shores. They excite a much more lively interest in the welfare of missionaries, than could otherwise be imparted. They acquire a knowledge of human nature, which will be of service to them in any place; and, by much that they see and hear, they are induced to examine their motives, purify their hearts, and guard their conduct.

5. While agents are aiming to collect funds for the support of missions, they are also laboring to promote the spiritual good of the people where they preach, and with whom they have intercourse. This is always their design and their wish; and, through the favor of Providence, they have often been very successful in impressing upon the minds of numbers the importance of religion. It is believed by the agents themselves, and by others conversant with the facts, that more good has been done to the souls of men among ourselves, in the execution of these agencies, than would probably have been done by the same persons, in any other way which could have been devised.

It is a great consolation to the Committee, that in all the measures which they take to diffuse missionary information in the community, and raise funds, as well as to bring a knowledge of the Gospel directly to the minds of heathens, a salutary influence is exerted. The welfare of thousands is promoted, in numerous ways, directly and indirectly, by attempting to promote the salvation of the heathen. All the arguments used—all the motives presented—are of a nature to enlarge the mind, purify the affections, and keep the eye fixed on a judgment to come. The happiness of man is best consulted by a voluntary dedication of his powers to the service of God; and by no external acts is such a dedication more strikingly exhibited, than by continued efforts, in the manner divinely appointed, to make known the Gospel to all nations.

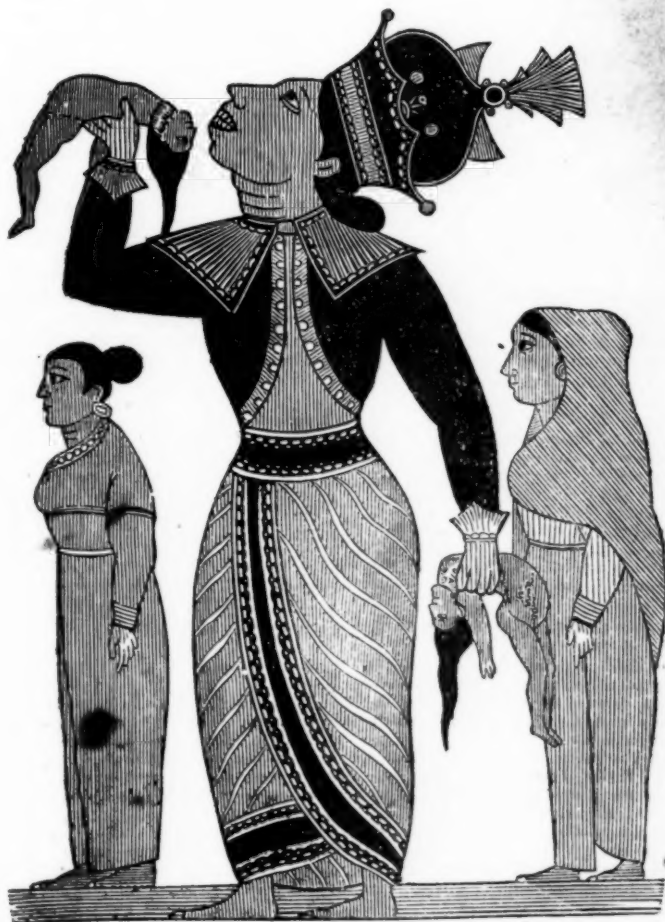
And now is there any Christian neighborhood, or pious individual, that will deliberately wish to be excused from taking a part in this divine work? Will exemption be pleaded for a year to come, or a series of years, till certain other works of charity shall have been finished? But, while this delay intervenes, what becomes of our own missions among the heathen? What of our missionaries and their plans? What of the hopes excited among the tribes and nations to whom we have assumed the relation of benefactors? What of our own opportunities? of the facilities, new and so encouraging, continually presenting by Providence? Let each one solemnly ask himself, whether he should be willing that his exertions for the heathen should now be closed. Are they as great as he could wish they had been? If not, let him seek to repair past deficiencies;—let him do with his might what his hands find to do, for soon the night cometh in which no man can work.

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OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

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A HEATHEN GODDESS DEVOURING CHILDREN OFFERED BY
THEIR MOTHERS.

THE SACRIFICING OF CHILDREN TO DEVILS.

THE plate on the preceding page is a copy of a Cingalese picture, representing one of the imaginary goddesses or demons worshipped by the natives of Ceylon. The character attributed to her, and the influence of her worship on those who practice it, are indicated by the acts in which the goddess, and the votaries standing by her, are represented as engaged:—two mothers have brought, and presented as an offering, each her own child; and the goddess is devouring them!

As was stated in the Monthly Paper No. 9, in the northern districts of the Island of Ceylon, where the American mission is established, Hindooism is the prevalent system of idolatry. Throughout the rest, and by far the greater portion, of the island, Boodhism is the reigning religion. The goddess, of whom you have a representation on the preceding page, is worshipped in the portion of the island where Boodhism prevails. The worship of demons or devils is not, however, confined to that part of the island. The Rev. Mr. Winslow, American missionary at Oodooville in the district of Jaffna, makes the following statement in a journal, under date of May 19, 1832.

In coming over a tract of land, which would be called in America "barrens," where there was no forest and but little cultivation, I saw in several places near the foot-paths leading to the principal bazaar in Oodooville, large piles of stones; and inquiring into the cause, was told that the people in passing over such places, going to the markets, are in the habit, each one, of casting a stone upon heaps begun in some particular desolate spot, as an offering to an

evil spirit, who would otherwise afflict them and their families. The women sometimes throw a lock of hair, or, if nursing, scatter a few drops of milk, upon the pile, as a peculiarly acceptable offering to the evil spirit. In one place, where a path formerly ran, but which is now deserted, was an immense pile, collected, as I was told, by little and little, in the time of the Tamul princesses.

The worship of devils, it seems, was not brought into Ceylon with Hindooism or Boodhism, but found existing when each was introduced, and adopted and incorporated with itself by each. A learned orientalist, Mr. UPHAM—in a letter to Mr. CALLAWAY—late a Wesleyan missionary in Ceylon, who has published a work intended to illustrate this horrible system—observes,

According to the legend, when the Budha Gaudama [Boodh] commenced his career, [i. e. when Boodhism was introduced into Ceylon,] four hundred and fifty years before the Christian era, there was not room even to place the sole of his foot; and he was compelled to exert his power to terrify the devils, that he might even alight on the island. Potent as his worship became, and deeply rooted as his system of doctrine has grown up, he found the demonolatry

too powerful for his efforts to overcome; and he therefore craftily entwined it with his own rites, and admitted the humble *devales* and *hoviels* of the demons to a subordinate jurisdiction with his splendid *Vihares*; and however the Boodha may be the object of veneration to a numerous and powerful priesthood, it admits of a reasonable doubt whether the largest portion of the population of the island are not still the devoted followers of the Bali and their ruling demons.

Mr. CALLAWAY also informs us, in the book already alluded to, that

Even the Buddhist priests appear so much governed by the popular superstition as to have, in some cases, dances performed for themselves, and to suffer a house for offerings to devils to be erected contiguous to a temple.

Necromancy is professed in Ceylon by persons called *Yakka Duro*, or devil-dancers. They provide the people with charms, consisting of incantations written on a piece of *ola*, or palm-leaf, which is afterwards rolled up and fastened to the arm. They are openly worn by all classes; and some are so superstitious as to have ten or twenty of these amulets about him at once.

Devil-worship seems not sanctioned by the Buddhist books; but it is now so generally associated with Boodhism, as almost, in some places, to threaten its superseding. The re-

wards and punishments of transmigration are uncertain and remote; those of demonology are immediate, and apparently within the scope of popular observation. The *Cuma* (devil priest) pretends to inflict, continue, or remove, bodily pain; and the bondage in which the people are held by these impostors is almost incredible. In a time of general sickness they have full employment. A series of pictures would be necessary to afford any thing like adequate ideas of the hideous figures done in relievo, on frames of different sizes, and glaringly painted, and the masks worn on different occasions by the dancer. Impressions made by such objects affect the minds of the people with terror. Hence their dread of beholding spectres and devils, and their marvellous stories of haunted habitations.

Mr CALLAWAY gives a translation of a Cingalese poem called *Yak-kun Nattannawa*, consisting of a series of incantations addressed to the different demons supposed to have the power of inflicting and removing diseases. In the following verses the demon represented in the preceding plate, whose title is 'The Black Princely Female Devil,' is

alluded to. It would seem that the places at which she is worshipped are where ways meet, and that victims are offered to her chiefly that the remaining children of a family may be restored or preserved from sickness and death.

The *Black Female Devil*, who dwells under the rocks and stones of the Black Sea, looks upon this world, and having seen the infants, causes them to be sick. Come, thou *Black Female Devil*, upon this stage.

Make decorations carefully, and tie an arch with plaitain leaves, trees resembling a dressing ornament of the Malabar women. Thou playful *Black Princess*, take away the sickness which thou hast caused, by accepting the offerings without being ashamed.

Thou *Female Devil*, who acceptest the offerings at the place where three ways meet, thou causest the people to be sick by looking upon them at the place where four ways join together. Take away the dreadful sickness and grievances which have been so violent. O come now, thou

Black Female Devil, to the performance and offerings!

The streets of *Black Samy* will appear, and the pools will appear contiguous to the streets. She will come, after having played in the water of the seven pools. O thou *Black Samy*, take away the sickness thou hast caused!

The clothes shine in which she was dressed. The sick person has no (refreshing) sleep by night by reason of dreams. She dresses with chaplets of flowers. Come, thou *giddy-brained Queen*!

The cloth is put on with trimming. The hair is tied with a garland. Sugar, jaggery, and the juice of sugar-cane are fully prepared. Why does not *Black Samy* come to-day?

Another incantation is, if possible, more horribly disgusting:—

The god called *Mangirre* will appear at a distance like a flash of lightning. He has already shown his strength. Come, thou *furious devil*, who art playing and standing in the air at the height of twenty-eight miles. Come and accept me!

He plays in the pool of blood. He loves the blood, and the smell of food made by burning. Accept thou the offerings made with fried fish, and take away the sickness thou hast caused. O befriend me, thou *blood-thirsty devil*!

Here are incisions full of blood in my breast. Look upon the fowl in the left hand;—accept the boiled rice, or the meat-offering, which is on my breast. Come, thou *sanguinary devil*; I will prepare, and give thee the blood on my breast!

Thou standest afar off, thou lookest and meditatest. The friends and all the retinue of the Devil are gathered together by themselves. Without fear accept the offerings prepared. Come thou, I will give thee blood by lacerating my throat.

And Ceylon is not the only portion of the Pagan world where children are murdered by their parents, as an acceptable service to their idols. In relation to India Dr. Ward says,—

The people in some parts of the country, particularly the inhabitants of Orissa, and of the eastern parts of Bengal, frequently offer their children to the goddess Gunga. The following reason is assigned for the practice: When a woman has been long married, and has no children, it is common for the man, or his wife, or both of them, to make a vow to the goddess Gunga, that if she will bestow the blessing of children upon them, they will devote the first-born to her. If after this vow they have children, the eldest is nourished till a proper age, which may be three, four, or more years, when, on a particular day appointed for bathing in any holy part of the river, they take the child with them, and offer it to the goddess: the child is encouraged to go farther and farther into the water till it is carried away by the stream, or is pushed off by its inhuman parents.—The following shocking custom appears to prevail principally in the northern districts of Bengal. If an infant refuse the mother's breast, and decline in health, it is said to be under the influence of some malignant spirit. Such a child is sometimes put into a basket, and hung up in a tree where this evil spirit is supposed to reside. It is generally destroyed by ants or birds of prey, but sometimes perishes by neglect.—In the north-

western parts of Hindoostan, the horrid practice of sacrificing female children as soon as born, has been known from time immemorial. The Hindoos ascribe this custom to a prophecy delivered by a brahmin to Dweepusinghu, a Rajpoot king, that his race would lose the sovereignty through one of his female posterity. Another opinion is that this shocking practice has arisen out of the law of marriage, which obliges the bride's father to pay almost divine honors to the bridegroom. Hence persons of high caste, unwilling thus to humble themselves for the sake of a daughter, destroy the infant. In the Punjal and neighboring districts, to a great extent, a cast of Sikhs, and the Rajpoots, as well as many of the brahmins and other casts, murder their female children as soon as born.—To the sacred Ganges, till English authority put an end to the horrid practice, multitudes of children were offered every year: mothers might be seen approaching the stream, and casting their living offspring amongst a number of alligators, and standing to gaze at these monsters quarrelling for their prey, beholding the writhing infant in the jaws of the successful animal, and remaining motionless while it was breaking its bones and sucking its blood.

And statements of a similar general character, might be made with truth respecting China, and the islands of the Pacific, and the aborigines of America. Such scenes are common in nearly all Pagan countries. In this way, as well as in numerous others

equally revolting, the heathen every where evince that they are in truth "without natural affection."

And now, ye fathers and mothers, ye youths and little children, in this happy land, look again at the plate on the first page of this Paper; think again of the facts above detailed. And ask yourselves, what it is that has made your condition so happily different. It is the influence of the gospel of Jesus Christ. And that gospel will have the same happy influence upon the poor heathen you have been contemplating.

Mr. CALLAWAY, in the book from which a portion of the above extracts were taken, says—

In the province of Matura, Buddhism, planet and demon worship were often witnessed by the translator with painful feelings. But there he saw the priest lay aside his robe, the Capua abandon his incantations, listen to the truths of Christianity, and betake himself to trade.

There, and in other districts of Ceylon, many adults, and numbers of native youth have renounced idolatry, and read the Holy Scriptures instead of fabulous legends, while advancing in life a credit to the Christian profession.

And Mr. BRIDGNELL, another missionary, testifies,

I have reason to hope that an extensive, if not a deep, impression of sacred truth has been made on the minds of many. In the village of Whirigampitte in particular,—the village where my much esteemed brother Hardy built a chapel last year,—I trust this is the case. Though this village was once, and not many years ago, "wholly given to idolatry," yet now, thank God, a spirit of inquiry respecting the truth has gone abroad among the people; and about half of the inhabitants of this place speak in no equivocal manner of the infinite importance of Christianity. They have been frequently overheard conversing with their relations and friends on the subject. The following are some of the observations which they have made:—"If we had died

in our former faith, should we not certainly have gone to hell, since, according to Buddhism, there is no such thing as the pardon of sins, and no Mediator between the Almighty God and sinful man? And if you learn Christianity, your sins will then appear to you. Now, since our children have been instructed in religion, they have advised us of their own and our transgressions. And all the people of the class-meeting, (the members of our society,) whether young or old, say prayers every morning and evening with their families; and when heathenish men mock at them for this, they, not in the least abashed, very properly reply, The prophets and righteous men who were before us endured much more than this."

And in the northern part of Ceylon, where the American mission is established, as is known to the readers of the *Missionary Herald*, many parents and children have been rescued from these horrid superstitions and practices, and brought to the enjoyment of all the comforts, temporal and spiritual, of pious and well-ordered families in this Christian country. And so it has been at the Society Islands, and at the Sandwich Islands. So it has been, so it will be, in every country, where the gospel is sent by Christians and received by the people. Should we not, then, pity the poor heathen much more than we do? Should we not pray for them more frequently and more earnestly than we do? Should not more go to teach them about Jesus Christ and his religion? Should not most persons contribute more to send to them the Bible, and Christian tracts, and faithful missionaries? Should we not do all we can to bring them all, as soon as possible, to know the truths and enjoy the blessings of our religion? Reader, is there not something you can do, more than you are doing, to bring about this desirable result? Do it, then. And get others to do all they can to bring it about. And plead with God that he will hasten it in his time.

THE CEYLON MISSION.

THIS mission is the second in the order of time of the missions established by the Board, and grew out of the opposition made by the East India Company to our commencing a mission in their territories. Mr. Newell and his wife, being compelled to leave Calcutta, sailed to the Isle of France, where Mrs. Newell died. Her bereaved husband then proceeded to the island of Ceylon, which belonged to the crown of England, and not to the Company, and there, for the space of ten months, waited the result of Messrs. Hall and Nott's negotiations with the Company's government, for permission to reside at Bombay. This was in the year 1813. The inquiries he made during this time, induced him strongly to recommend the establishment of a mission in Jaffna, the northern district of Ceylon.

Historical Notices of Jaffna.

This district has a level and fertile surface, and is in fact separated from the main and mountainous body of the island by injecting arms of the sea. Its population is estimated at about 200,000;—professing the Hindoo religion, and all speaking the Tamul language, which is also the language of eight or nine millions of people on the adjacent continent. The entire island of Ceylon contains two or three millions of people, nearly all, except the inhabitants of the northern district, speaking the Cingalese language, and professing the Buddhist religion, the same which prevails in the empire of Burmah, and among the many millions of China. About 50,000 of the islanders bear the name of Roman Catholics. They are distinguished from the followers of Brumha and Budhu chiefly by being the most inaccessible to the Scriptures and the gospel. Only a narrow channel separates the Tamulians of Jaffna from their brethren of the same language on the continent.

In the 16th century, the Portuguese, then powerful in the East, divided Jaffna into 35 parishes, and built churches of coral stone in most of these parishes, if not in all. What impression they made on the people, we do not know. It was no part of their system, however, to educate the people, and supply them with the Scriptures: so, when their power was broken, and all foreign papal influence was withdrawn, these churches soon fell into decay. Some of them, with the dwelling-houses connected with them, were afterwards repaired by the Dutch; but at the time of Mr. Newell's visit, the roofs had all fallen in, and but few of their walls were entire. This was true of the dwelling and out-houses, as well as of the churches. The ruins of these ecclesiastical establishments, with the glebes on which they stood in all the

parishes, were the property of the British government.

Commencement and Progress of the Mission.

Such was the field, which Mr. Newell advised the Board to occupy. On the 23d of October, 1815, five missionaries, Messrs. Warren, Richards, Meigs, Poor, and Bardwell, embarked at Newburyport for this new field, and arrived at Colombo, the capital of the island, in the March following. Here they were detained six months, and found occasion to record some delightful instances of that true liberality among brethren of different religious names, which missions to the heathen are so adapted to foster. Including our own brethren, there were at that time missionaries of four denominations at Colombo—Congregational, Wesleyan, Episcopalian, and Baptist; all of whom received their American brethren into the most cordial fellowship. The Baptist church of Mr. Chater gave up their house of worship to them once a month.

It should be added, that Mr. Chater continued his friendly interest in our mission till his death, which took place, not long since, while on a voyage to England for the recovery of his health, which had been impaired by twenty years' faithful missionary service.

In the autumn of 1816, our brethren had become settled in Jaffna;—all except Mr. Bardwell, who had gone to join the mission at Bombay. With the consent of the government they took possession of the useless churches and houses on the glebes of Batticotta and Tillipally, two of the most fertile and populous of the 35 parishes of Jaffna, and partially repaired them. When their number was increased, three years after, by the arrival of Messrs. Spaulding, Winslow, Woodward, and Scudder, they repaired the buildings on the glebes of Oodooville, Manepy, and Panditeripo, three

other parishes, lying contiguous to each other; and never was a mission more advantageously situated for commencing a systematic and permanent course of operations for enlightening and Christianizing a people. Such a course they speedily commenced.

They soon established *free-schools* in seven or eight of the parishes. These have been gradually extended till their number amounts to 95, containing 2,900 boys and 600 girls, or 3,500 in the whole. These schools were at first placed of necessity under the instruction of heathen schoolmasters. But already they are enabled to supply more than 30 of the schools with pious native instructors, and the number of such instructors is increasing every year.

In January of 1818, they commenced a charity boarding-school for boys, that they might thus bring a select number of the youth of Jaffna into the most favorable circumstances for obtaining a Christian education. There were serious obstacles in the way of such schools. The people thought it would be a great sin and disgrace for their children to eat on land belonging to Christians, or to drink out of their vessels; and more than a year passed before it was thought safe to propose such a school. At first only six children could be obtained, and those only on the condition that they should have a separate cook, cook-room, and dwelling-house, and that their water should be brought from a heathen well. For about three months, these boys were the objects of much ridicule and reproach, without any addition to their number. At length the number began to increase, and at last there was no difficulty in procuring scholars for the boarding-schools, nor did the boys object to using the water of the station, nor to having their food prepared at the family cook-room. Parents, on offering their children for the schools, no longer made inquiry or request on the subject of indulging their heathen prejudices. Finally it became a rule of these schools that no regard whatever should be paid to caste in them, but all the scholars should be considered on a level, and be treated alike. This was acquiesced in, and was a triumph of no small consequence. The boarding scholars at one time amounted to 200.

The next year, i. e. in 1819, the missionaries commenced an attack upon the strong and universal prejudice of the natives against female education, by commencing a free boarding-school for females. The obstacles seemed at first insuperable, but have not been found so. This school now contains 50 pupils; and perhaps as many more members of it have left. It is a remarkable and very encouraging fact, that no female hitherto has been long in this school without becoming hopefully pious, and that no one who has professed religion has been known to dishonor her profession.

All who have regularly left the school, have married native Christians, and are training up their families in a Christian manner.

In the year 1825, a new power of great importance was added to the machinery of the mission. This was a seminary for the more advanced youth in the boarding-schools. It was established at Batticotta, and now contains 90 members, about half of whom belong to the mission church. Two of the graduates and one of the native tutors are licensed to preach the gospel; and a class of about 20 graduates is engaged in the study of theology, with a view to preaching the gospel, either in Ceylon, or on the adjacent continent.

Such has been the progress of *Christian education* in Jaffna; and its prospects will readily be perceived. The advance has been regular, and irresistible, and its progress, with the divine blessing, is certain.

Let us now glance at the history of the *mission church*. Native members have been admitted in every year, excepting the second and third. In the first five years, previous to 1821, the admissions were seven in all. In the next five years, they averaged seven each year. In 1825 the admissions were 49. Most of these were the fruits of the first considerable outpouring of the Holy Spirit within the compass of our missionary operations. The news of this gracious visitation excited uncommon interest in the churches at the time, and we shall close this paper with a short account of it.

In the latter part of December, 1823, the missionaries observed a season of fasting, humiliation, and prayer, that God might be pleased to vouchsafe his Spirit; and all the missionaries were favored at the time with an unusual degree of religious feeling.

On the 18th of January, near the close of the morning service at Tillipally, Mr. Woodward observed some of the boys to be peculiarly affected by what was said. Thus encouraged, he appointed another meeting for them in the afternoon, and another in the evening. The next day, being unwell, he sent for Mr. Winslow, who repaired to Tillipally in the afternoon, and found seven or eight of the boys manifesting much anxious concern for their spiritual welfare, and others more or less serious. Most of them belonged to the boarding-school. They were assembled together for religious services, when he arrived, and the Spirit of God seemed evidently present. The disposition to serious and anxious inquiry continued to increase, till all the members of the school, (about forty in number,) the domestics of the family, and two or three schoolmasters were among the inquirers. The result was, that most of the older boys, and two girls gave pleasing evidence of a change of character.

Mr. Winslow returned to Oodooville impressed with the importance of looking for a similar blessing upon his own station. And a similar blessing was granted. In dispensing the word of life, on the next Sabbath, he was himself favored

with a remarkable tenderness and fervency of spirit. Some were much affected, and tears began to flow from those unused to weep. The impression continued through the other meetings of the day, and at evening it was found that a number of the girls in the female central school were convinced of their sinfulness and need of salvation by Jesus Christ. Meetings for inquiry into the state of individuals followed, and the Lord graciously caused the work to proceed, until no one in the school remained wholly unaffected.

The monthly prayer-meeting was held at Batticotta, on the 2d of February, at which most of the missionaries of Jaffna district, and some others were present. It was a day ever to be remembered. The promising appearances gave new feeling and hope to all. The forenoon was occupied in relating, as usual, whatever of particular interest had occurred at the different stations; but a new spirit prevailed; and they had scarcely assembled in the afternoon, and sung a hymn, when the Holy Spirit seemed to fill all the place where they were together. The brother who was leading in prayer was so much overwhelmed with a sense of the divine presence, that he could scarcely proceed. The same influence was felt by all; and the afternoon was spent in prayer, interrupted only by a few passages read from the Scriptures, and by singing and weeping. The next morning, also, was set apart for special prayer and was a precious season.

The next Sabbath was a new day at Manepy. The holy supper was celebrated, and an adult man baptised and admitted to the church. The serious lads from Tillipally, and the girls from Oodooville were there; also Mr. and Mrs. Winslow. During the sermon and ordinances, the Spirit of God was evidently present; and when, in the afternoon, the children and youth of the boarding-schools of that and the other stations came together, an affecting scene was exhibited. Many were in tears. More than thirty expressed a desire to forsake all for Christ. The work of grace continued till, in a school consisting of about forty-five boys, nearly half professed to be the Lord's.

But a more remarkable visitation was yet to be experienced. This was at Panditeripo. There had been some previous attention at that station. But on the 12th of February, while Mr. and Mrs. Scudder were absent, and after the boys had gone to their room, and were about

to lie down to sleep, Whelpley, (a native member of the church, who has lately died in the faith,) was induced to exhort them most earnestly to flee from the wrath to come. They were roused, and could not sleep. By little companies they went out into the garden to pray, and the voice of supplication was heard in every quarter. It waxed louder and louder, each one, or each company praying and weeping as though all were alone. More than thirty were thus engaged in a small garden. The cry was, 'What shall I do to be saved?' and 'Lord send thy Spirit.' In about an hour, Dr. Scudder returned, and after waiting awhile, rang the bell for the boys to come in. They came, and, with weeping, proposed to him the inquiry, 'What shall we do to be saved?' The next day they were found earnestly seeking for the salvation of their souls, and not long after more than twenty indulged the hope that they had obtained the forgiveness of their sins.

There had yet been, however, no uncommon attention in the seminary at Batticotta, in which the feelings of the missionaries were much interested. Prayer was made, and had been made, almost without ceasing, for that seminary, and in two or three instances, some little meetings, held for that purpose, experienced very sensible tokens of the divine influence, and continued in supplication through a great part of the night. At length, several of the serious lads at Tillipally, where the revival of religion commenced, visited this seminary, and conversed with the youths there, with good effect. The Sabbath following, a serious influence on the minds of the scholars was manifest. The next Tuesday, most of the missionaries were there with their wives. A meeting held on the evening of that day was deeply interesting. About ten of the youths expressed a determination to forsake all for Christ, and scarcely one in the school was altogether unmoved.

The following Thursday was the quarterly meeting and communion at Oodooville, and such a day the missionaries declare they had never witnessed before.

Forty-one of the converts during this outpouring of the Spirit were received into the mission church on the 20th of January, 1825, in the presence of a great concourse of natives. There have been two revivals of religion since the one just described, one of which was much more extensive in its results.

An account of the Mission Church in Ceylon was given in the *Monthly Paper* No. IV—July, 1832.

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सन्यासी

SANYASI.

SANYASI, or Sunyasee, is the name of one of the classes of Hindoo religious mendicants, and the fourth and highest state of the Brahmins. The above drawing is a copy of a real likeness, taken from the living object it represents, and transmitted to England by Mr. Percival, one of the missionaries of the Wesleyan Missionary Society.—The drawing was accompanied by the following letter.

One evening, a few months ago, as brother Hodson and myself were walking along the banks of the river in Calcutta to distribute tracts and converse with the natives, we met with a religious devotee, of whom the accompanying sketch is an excellent likeness. I had ascended a small eminence opposite the Ganges, and was addressing the people on Christian subjects, when this religious mendicant came up, and became one of my hearers, expecting probably to receive alms from us. In speaking on the absurdities of idolatry, I pointed to the Yogee [ascetic or mendicant] as a specimen. One or two spoke in praise of his penance, and evidently entertained a favorable opinion of his merit. In order to convince them of the folly of devoting to perpetual uselessness any of the members of the body, with which the Creator has endowed us, I quoted a Sanscrit proverb, which is one of the popular kind, and well known to all; namely, "*No deba Shriste nasoko*," "God destroys nothing;" which, though very different in its orthodox sense from the construction I put upon it, was to the point, and enabled me to show that this man, by destroying the use of his hand, was going beyond the prerogatives of Deity; and hence, far from acquiring merit thereby, must be committing a great sin against God. Great attention was paid to me by the people, and, while I was speaking, Mr. Hodson sketched the devotee on the cuff of his white jacket, and on his arrival home presented me with the accompanying figure, which is the more interesting as it is an exact likeness of the man. He stated that his object for holding up his arm was to acquire religious merit, and that it had been twelve years in that erect position.

It would be difficult to convey to you in words an adequate idea of the appalling effect which a sight of one of these extraordinary subjects has upon the beholder. The arm, by being held up for such a length of time, acquires a degree of tension which it becomes impossible ever to reverse; and whilst the size

of the arm diminishes and withers away, the nails grow to an amazing length, and present the filthy appearance of the claws of a bird of prey. Of the length of the nails the sketch will give you a correct idea, as the proportions of the figure are accurately preserved.

The Yogees, or Sanyasis, claim the reward of very extraordinary devotion; and it is conceived that a man, by assuming this habit, acquires a greater degree of merit by the single career of his devotedness, than he could in any other way by the advantages of an innumerable succession of transmigrations.

Whatever may have been the original character of this sect, (and it appears from the initiatory rites, and the rules laid down for their observance, that they were not, to say the least, easy of performance,) it is quite certain that they are at the present day a most abandoned race of men. Much may be seen under the head of Sanyasi in the book of the Abbe Dubois, and also under the head of Hindoo Saints or Mendicants in Ward's History of the Hindoos. Having abandoned all worldly employments, they live entirely upon alms, which many bestow freely under the influence of superstitious reverence for a being which they suppose is fast assimilating to the image of God. They wander about from place to place in the most filthy condition, with scarcely a rag to cover their nakedness, not because they cannot obtain the necessary clothing for the body, but they do this to prove that they are no longer under the influence of external things, and have abandoned the world and gained the complete dominion of their passions. In this, however, the appearance is far from conveying a just idea of their chastity: it may be said that they have abandoned every proper feeling of delicacy and common decency. They carry with them generally a piece of tiger's skin, on which they seat themselves when necessary, and it at once serves as a seat, and is perhaps intended to suggest the idea that they belong to the race of Sanyasis, who dwell in the deserts.

From the works of Dr. Ward and the Abbe Dubois referred to in the above letter, the following particulars are gathered.

The highest object of desire and effort presented to its votaries by the Hindoo religion is, the annihilation of all feeling, which fits for absorption into the divine essence. The passions and feelings, it is believed, may be subdued, either by excessive indulgence, or by severe mortifications: and both these methods have a prominent place in the instructions and narrations of the Hindoo sacred books, and in the practices of the people. The methods of austerity and self-torture are various, many of them implying a determined infliction and patient endurance of bodily evil; and the sects or classes of ascetics are numerous. For the Brahmins, the highest caste and which constitutes the priesthood of the Hindoo religion, four states are described by the Shasters as proper to be entered; 1. The *Brahmachari*,

students; 2. The *Grihastha*, householders; 3. The *Vanaprastha*, hermits; and 4. The *Sanyasi*, or *Brahmagnanee*, possessed of divine knowledge. The design of the founders of the Hindoo religion appears to have been that these orders should be suited to the four periods of human life. While the Brahmin is a youth and under instruction, he is called a *Brahmachari*; and the daily duties of this state are laid down for him, including a variety of ceremonial observances. When he marries, or rather when he takes his wife from her parents to his own house, which is often not till long after marriage, a Brahmin becomes a *Grihastha*; which embraces the great body of the cast, the majority not choosing to enter the higher degrees. The *Grihastha* have prescribed to them a great variety of daily cere-

monies, many of them extremely silly, and not a few of them highly indecent.

The Brahmin who wishes to enter the third or hermit state, at fifty years of age, or as a famous Hindoo writer directs, "when he perceives his muscles becoming flaccid, and his hair gray, and sees his child's child," is to repair to the lonely wood, far from towns and inhabited places, committing the care of his wife to his sons, or accompanied by her if she choose to attend him. In the forest he must inhabit no house covered otherwise than with leaves; he must wear a black antelope's hide or a vesture of bark; he must live on green herbs, roots and fruit; bathe morning and evening; and suffer the hairs of his head, his nails, and his beard, to grow continually. He must constantly read the *vedus*; carefully offer prescribed sacrifices; and be continually meditating on Brahma. "Let him," says the directory already referred to, "slide backwards and forwards on the ground; or let him stand a whole day on tip-toe; or let him continue in motion rising and sitting alternately. In the hot season, let him sit exposed to five fires, four blazing around him, with the sun above; in the rains, let him stand uncovered, without even a mantle, and where the clouds pour the heaviest showers; in the cold season, let him wear humid vesture; and let him increase by degrees the austerity of his devotion. Then, having reposit his holy fires, as the law directs, in his mind, let him live without external fire, without a mansion, wholly silent, feeding on roots and fruit. A Brahmin becoming void of sorrow and fear, and having shuffled off his body by any of those methods which great sages practised, rises to exaltation in the divine essence."

The *Sanyasi*, or fourth degree to which a Brahmin may attain, is so sublime, according to the Hindoo books, that it imparts, in a single generation, a larger stock of merits than ten thousand could produce in any other sphere of life. They add, that as soon as a *Sanyasi* dies, he passes straightway to the world of Brahma, or to that of Vishnu; exempt forever from the penalty of being reborn upon earth, and of revolving from generation to generation. A *Sanyasi* must, in all cases, forsake his wife, and renounce all domestic and social relations. Every morning, after his bathing, he must rub his whole body with ashes, to shew that he has utterly renounced the decoration of his person and the pleasures of life. He must restrict himself to a single meal a day. He must give up the use of the Betel, the leaf of a creeping plant of a poignant taste, which the Hindoos incessantly chew, and to abstain from which is to them a greater mortification than for a European or American to renounce his tobacco when most habituated to it. He must wear on his feet only wooden clogs. He must have a hermitage on the bank of a river or lake. He must live only upon alms, and he can demand them of right. His great employment must be contemplation. Of this exercise and its effects the following account was given to the Abbe Dubois by a

Hindoo who had once aspired to a contemplative life, and studied for a long time under eminent *Sanyasis*.

"I was a novice," said he, "under a celebrated *Sanyasi*, who had fixed his hermitage in a remote situation near Bellaburam. As he prescribed, I devoted a great part of the night to watchfulness, and in endeavors to expel from my mind every thought whatever. Agreeably to other instructions, daily repeated to me by my master, I exerted all my might to restrain my breathing as long as it could possibly be endured. I persisted in thus containing myself, continually, till I was ready to faint away. Such violent efforts brought on the most profuse perspiration from all parts of my body. At length, one day, while I was practising as usual, I imagined I saw before me the full moon, very bright, but tremulous. At another time, I was led to fancy, in broad day, that I was plunged into thick darkness. My spiritual guide, who had often predicted to me that the practice of penitence and contemplation would disclose to me very wonderful appearances, was quite delighted with my spiritual progress when I related to him what I had experienced. He then set me some new tasks, equally difficult, to join to those I had been employed in; and told me that the time was not far distant when I should find still more surprising effects from my penitence. Wearied out at last with these tiresome follies, I gave them up, fearing they would altogether discompose my brain; and I again betook myself to my old employment of a laborer."

Dr. Ward says of religious mendicants generally in Hindoostan; they "renounce the world because it has frowned upon them, or because the state of a religious beggar in a warm climate is preferred by an idle people to that of laborers. When I asked a learned Brahmin whether there were not some instances of persons from religious motives renouncing the world and becoming mendicants, he said there might be, but he did not know of a single instance."

There are various irksome and ludicrous postures in which these pretended contemplativists put themselves to help their meditations. One of them is to stand upright on one foot, till the leg swells, suppurates, and breaks out in ulcers. Some will reverse the position, and continue, great part of a day, with their head on the ground, and their feet in the air. Some hold one arm extended, or both arms crossed over their heads, until the muscles, by continued tension, assume the new direction given them, as if it were natural, and can never recover their original position. Of these kinds of penances there are reckoned eighteen, each of which seems more painful than the other. The highest degree consists in subduing all sensation, and retaining the breath with such determined perseverance, that the soul, abandoning the body, bursts through the crown of the head, and flies to re-unite itself with Brahma.

It is not to be supposed, however, that the Hindoo ascetics, have generally, if indeed they have in any instances, so completely subdued their passions and renounced worldly pleasure, as their rules prescribe, and many of their actions would seem to indicate. "So far," says Dr. Ward, "from having subdued their passions, they frequently curse those who refuse to give them food. Many are common thieves. Almost all live in an unchaste state; and others are almost constantly drunk by smoking intoxicating drugs. Some have become so furious in their temper as to be a terror to all who approached them; and their impurities are too

offensive ever to reach a European ear. In some parts of the upper provinces, these mendicants unite in bodies, and become public plunderers, the inhabitants of whole villages abandoning their houses on their approach." All the accounts represent them as most depraved and abandoned men; entering and continuing their course of life, and practising their various austerities, to delude the multitude, and exact from them support and reverence, while they live in idleness, and secretly, and in some circumstances without concealment, indulge every vicious and shameful propensity.

Of the second of the classes above described, the *Vanaprastha*, there are at the present day, says the Abbe Dubois, very few. The Sanyasi, however, or those who profess to conform to the rules of this class, are numerous. The Rev. Horatio Bardwell, formerly a missionary of the American Board at Bombay, and now its General Agent for the New England States, has furnished, for insertion in this paper, the following account of one with whom he was acquainted, with some accompanying remarks.

"According to the Hindoo Shasters, a *Sunyasee* is the fourth or highest state of a Brahmin; but it is not uncommon for men of other castes to assume the name and character of *Sunyasee*, or *Viragee*, which in Western India is the more common name. I have seen many of this deluded class of men in Bombay and in other places in India; with one in particular I was familiarly acquainted and saw him almost daily for about five years. This individual had his left arm elevated in a perpendicular direction, as represented in the plate. At first, it was necessary to confine his arm in this unnatural position by lashing it to a pole; but in a few months, the sinews and ligaments of the shoulder and arm adjusted themselves to this position, so that when I saw him, he was wholly unable to bring his arm to its natural position. His arm and hand were withered, and his fingers clenched and immovable. The nails on his thumb and fingers were suffered to grow unpaired, and had become several inches long—and in appearance were much like bird's claws.—This deluded man had *professedly* obtained the object of his severe penance, viz. freedom from bodily appetites and passions. He exhibited the appearance of great stupidity and inattention to every thing around him, and was esteemed by his numerous attendants, and the people generally, as one greatly favored of the gods. He was indeed actually worshipped by many as an incarnation of some god.

This and all the self-tortures of the heathen are based on the principle universally acknowledged, that man is a sinner. But being ignorant of the nature of sin and of the character and requirements of God, they resort to various modes of self-torture to expiate their sins and obtain the divine favor. But alas!

all their devices are worse than vain. No beams from the gospel are shed upon them to lead them to repentance and eternal life.

Christian reader, did you ever place yourself, in imagination, in the condition of the pagan? Borne down with a consciousness of your sin and guilt, and trembling in anticipation of the just penalty of transgression, where would you go, and what would you do for relief? Do you say that reason and conscience tell you to repent? But what then? What is repentance? And who has told you that a just and holy God could consistently pardon even the penitent, without an atoning sacrifice?—And is there such an atoning sacrifice? Where is it? Who made it? What evidence that it will be accepted for your pardon? Ah, it is the fearful truth respecting the heathen now, as it was respecting those in the time of Paul; "They are all under sin, and without hope in the world." How shall they be freed from that sin, and inspired with purifying and immortal hope? "The blood of Jesus Christ," and that alone,—you know it is so,—"the blood of Jesus Christ" alone "cleanseth from sin." The atoning, interceding Son of God is the only ground of a purifying and saving hope. The gospel alone, which you have and can send them, can enlighten and elevate and purify and comfort and save the benighted, degraded, polluted, suffering, perishing heathen. Oh, then, as you value its precious blessings and cherish its glorious hopes, yield your hearts to its requirements. Love your neighbor as yourself. Send this precious gospel, with its innumerable, its inestimable blessings, to the destitute millions of your fellow-men, that they too may participate in its joys and reap its eternal rewards."

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No. XVIII.



INDRA.

THIS is a representation of **INDRA**, the king of heaven, in the Hindoo mythology. He is represented as a white man, having 1,000 eyes scattered over his body, mounted on an elephant, with thunderbolts in two of his four hands and a bow over his left shoulder, proceeding to meet his enemies.

According to the Hindoo theology, there is one supreme god, a pure, simple, abstract essence, destitute of all qualities and attributes, immovable and quiescent. Perfection consists in complete quiescence. Consequently, the mere volition of the supreme being to manifest himself, being a change from this state, would be necessarily evil, and would communicate its nature to the effects produced by this volition. Yet, from some unexplained motive, the supreme did, in one solitary instance, rouse himself to the putting forth of his divine energy, and produced *Brahma* the creator, *Vishnu* the preserver, and *Siva* the destroyer. These are the superior gods, inhabiting the superior heavens. Besides these there are 330,000,000, i. e. an immense, indefinite number, of inferior, celestial, gods, inhabiting the inferior heavens.* Over these, it is, that Indra is king. His reign continues one hundred years of the

* There are also numerous terrestrial gods.

gods; after which another, from among the gods, the giants, or men, by his own merit, raises himself to this eminence. The sacrifice of a horse one hundred times raises a person to the rank of Indra. According to one of the Hindoo sacred books, seven persons have been raised to this rank of king of heaven before Indra, and seven others will succeed him, all during the present *kulpu* or grand period in the revolutions of things.

Besides his lordship of heaven, Indra is supposed to be the giver of rain and fruitful seasons. Hence prayers are addressed to him in times of drought, and offerings of boiled rice are presented to him in harvest. A festival is celebrated to his honor, annually, on the 14th of the lunar month Bhadra, the ceremonies of his worship being accompanied with singing, music, dancing, &c. His worship is supposed to avail to procure riches, or a house, or a son, or pleasure, or a residence after death in Indra's heaven.

The character attributed to Indra, though a celestial god and king of heaven, is most debased and disgusting, abounding in evil councils, mean thefts, and abominable licentiousness. He is represented as particularly jealous lest any persons should, by the performance of sacred austerities, outdo him in religious merit, and thus obtain his kingdom. To prevent these devotees from succeeding in their object, he generally sends a captivating female from his own residence, to draw away their minds, and thus throw them down from the ladder of religious merit, and send them back again to a life of gratification among the delusive forms of earth. With the same view, he stole a horse from a certain king, who was about to perform, for the hundredth time, the sacrifice of this animal. The tales of his licentiousness are too gross to be given even in the most general terms. Though king of heaven and of the gods its inhabitants, he has been frequently overcome in war. A certain giant having once overcome him, tied him to the feet of his horse, where he was dragged till Bramha purchased his release. An eminent sage, named Hushupée, once performed a great sacrifice, to which all the gods were invited. Indra, on his way to the feast, saw 60,000 dwarf brahmins trying in vain to cross a cow's footstep which was filled with water, and had the misfortune to laugh at these pigmies; at which they were so incensed, that they resolved to make a new Indra, who should conquer him and take away his kingdom. Indra was so frightened, at these 60,000 pigmy brahmins who could not get over a cow's foot-step, that he entreated Brahma to interfere, who saved him from their wrath, and continued him on his throne.

The residence of Indra is thus described.

It was made by Vishnu-kurma, the architect of the gods. It is 800 miles in circumference, and 40 miles high; its pillars are composed of diamonds; all its elevated seats, beds, &c., are of gold; its palaces are also of gold. It is so ornamented with all kinds of precious stones, jasper, chrysolite, sapphire, emeralds, &c. &c., that it exceeds in splendor the brightness of twelve suns united. It is surrounded with gardens and forests containing among other trees the parijatu, the fragrance of the flowers of which extends 800 miles, that is, fills the whole heaven. In the pleasure grounds are pools of water, warm in winter and cold in summer, abounding with fish, water-fowl, water-lilies, &c., the landing

places of which are of gold. All kinds of trees and flowering shrubs abound in these gardens. The winds are most refreshing, never boisterous; and the heat of the sun is never oppressive. Gods, sages, *uparās*, *kinurus*, *siddhus*, *saddhyus*, *devurshees*, *brumhurshees*, *rajurshees*, *Virihūsputee*, *Shookru*, *Shunee*, *Boodhu*, the winds, clouds, *Oiravutu*, (Indra's elephant,) and other celestial beings, dwell in this heaven. The inhabitants are continually entertained with songs, dances, music, and every species of mirth. Neither sickness, sorrow, nor sudden death, are found in these regions, nor are its inhabitants affected with hunger or thirst.

Of the various scenes in Indra's heaven, described in the Hindoo sacred books, the following are specimens.

On a certain occasion an assembly of the gods was held in this place, at which, beside the gods, *Narudu* and the *rishees*, the *gunus*, *dukshus*, *gundhurvus*, &c., were present. While the courtizans were dancing, and the *kinurus* singing, the whole assembly was filled with the highest pleasure. To crown their joys, the gods caused a shower of flowers

to fall on the assembly. The king of the gods, being the most distinguished personage present, first took up a flower, and, after holding it to his nose, gave it to a brahmin. The assembled gods laughing at the brahmin for receiving what Indra had used, he went home in disgrace; but cursed Indra, and doomed him to become a cat in the house of a person of

the lowest caste. Suddenly, and unknown to all, he fell from heaven, and became a cat in the house of a hunter. After he had been absent eight or ten days, Shuchee, his wife, became very anxious, and sent messengers everywhere to inquire for her husband. The gods also said among themselves, 'What has become of Indra? A total silence reigns in his palace, nor are we invited to the dance and the usual festivities! What can be the meaning of this?' All search was in vain; and the gods assembled to inquire where he was? They found Shuchee in a state of distraction, of whom Brahma inquired respecting the lost god. At length Brahma closed his eyes, and by the power of meditation discovered that Indra, having offended a brahmin, had become a cat. Shuchee, full of alarm, asked Brahma what she was to do? He told her to go to the house of the brahmin, and obtain his favor, upon which her husband would be restored to her. Shuchee obeyed the directions of Brahma, and went to the house of the brahmin, who was at length pleased with her attentions, and ordered her to descend to the earth, and go to the house of the hunter, whose wife would tell her what to do that her husband might be restored to his throne in heaven. Assuming a human form, she went to the house of the hunter, and, looking at the cat, sat weeping. The wife of the hunter, struck with the divine form of Shuchee, inquired with surprise who she was. Shuchee hesitated, and expressed her doubts whether the hunter's wife would believe her if she declared her real name. At length she confessed who she was, and, pointing to the cat, declared that that was her husband, Indra, the king of heaven! The hunter's wife, petrified with astonishment, stood speechless. Shuchee, after some further discourse, said, she had been informed that she (the hunter's wife) alone could assist her in obtaining the deliverance of her husband. After some moments of reflection, this woman directed Shuchee to perform the Kalika-vrutu. She obeyed; and poor Indra, quitting the form of the cat, ascended to heaven, and resumed his place among the gods.

On a certain occasion, the heavenly court-ezans and others were dancing before the gods, when Indra was so charmed with the dancing, and the person of Oorvushee, one of the court-ezans, that he did not perceive when his spiritual guide Vrihasputee entered the assembly, and neglected to pay him the usual honors. Vrihasputee was so incensed at this, that he arose and left the assembly. The gods, perceiving the cause, in the utmost consternation, went to Indra, and made him acquainted with what had passed. The latter entreated the gods to join him in seeking for the enraged Vrihasputee; but the spiritual guide had, by the power of yoga, rendered himself invisible. At last they found the angry gooroo in his own house, and the gods joining their petitions to those of Indra entreated that the offence might be forgiven. Vrihasputee declared that he had forever rejected Indra, and that his re-

solution would not be changed. Indra, offended that for so small an offence he should be so harshly treated, declared that he would make no farther concessions, but seek another religious guide. The gods approved of his resolution, and advised him to choose Vishwuroopu, a giant with three heads. In process of time, at the suggestion of his mother, Vishwuroopu began a sacrifice to procure the increase of the power of the giants, the natural enemies of the gods. Indra heard of this, and, hurling his thunders on the head of the faithless priest, destroyed him in an instant. The father of Vishwuroopu heard of his son's death, and, by the merit of a sacrifice, gave birth to a giant, at the sight of whom Indra fled to Brahma, who informed the king of the gods that this giant could not be destroyed by all his thunders unless he could persuade Dudgeechee, a sage, to renounce life, and give him one of his bones. The sage consented, and by the power of yoga renounced life; when Vishwuroopu made this bone into a thunder-bolt, and the giant was destroyed. But immediately on his death, a terrific monster arose from the body to punish Indra for his brahminicide. Wherever the king of the gods fled, this monster followed him with his mouth open, ready to swallow him up, till Indra took refuge in a place where the monster could not approach him; however he sat down, and watched the trembling culprit. After some time the gods began to be alarmed: there was no king in heaven, and every thing was falling into complete disorder. After consultation, they raised to the throne of heaven, in his bodily state, Nuhooshu, who had performed the sacrifice of a horse one hundred times. When Nuhooshu inquired for Shuchee, the queen of heaven, he found she was in the parijatu forest. He sent for her; but she declared she would not come, as he had a human and not a divine body. The messengers remonstrated with her, but she fled to Brahma, who advised her to send word to the new Indra, that she would live with him, if he would come and fetch her with an equipage superior to whatever had been seen before in heaven. This message was conveyed to the new Indra, who received it with much joy, but took several days to consider in what way he should go to fetch home the queen. At last, he resolved to be carried to her in the arms of some of the principal sages. As the procession was moving along, the king, in his excessive anxiety to arrive at the parijatu forest, kicked the sacred lock of hair on the head of Ugustyu, who became filled with rage, and, pronouncing a dreadful curse on the new Indra, threw him down, and he fell, in the form of a snake, upon a mountain on the earth. Vishnoo, perceiving that one Indra was kept a prisoner, and that another had been cursed and sent down to the earth, resolved to find a remedy for this evil, and cursing the monster who had imprisoned the former king of the gods, restored him to his throne and kingdom.

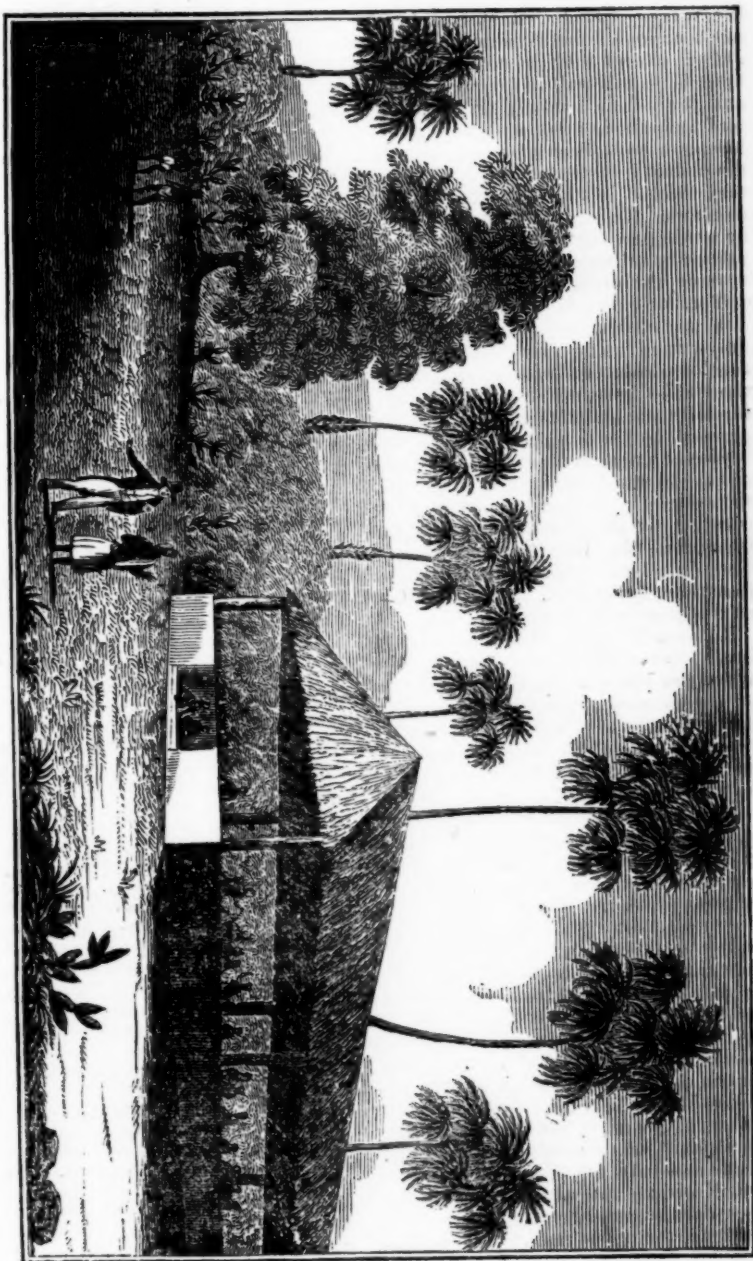
One day Narudu called at Krishnu's, having with him a parijatu flower from the heaven of Indra. The fragrance of this flower filled the whole place with its odors. Narudu first called on Rookminee, one of Krishnu's wives, and offered the flower to her. She recommended him to give it to Krishnu, that he might dispose of it as he chose. He next went to Krishnu, who received him with great respect: 'Well, Narudu, you are come after a long absence: What flower is that?' 'Can't you tell by its fragrance?' said Narudu, 'It is the parijatu: I brought it from Indra's garden; and I now present it to you.' Krishnu received it with pleasure, and, after some further conversation, Narudu retired into another part of the house, and watched Krishnu, to see to which of his wives he would give this flower, that he might excite a quarrel in Krishnu's family, and ultimately a war between Krishnu and Indra. Krishnu, after Narudu had retired, went to Rookminee, and gave the flower to her, warning her to keep it

secret, lest Sutyā-bhama (another of Krishnu's wives) should hear of it. As soon as Narudu saw to whom Krishnu had given the flower, he paid a visit to Sutyā-bhama; insinuated that Krishnu's professed love for her was not sincere, and in proof of it told her about the flower. Sutyā-bhama, greatly enraged, made the most solemn protestations that she had done with Krishnu forever. Narudu praised her for her resolution, but hinted, that if she ever made up the matter with Krishnu, she should insist upon his fetching one of the trees from heaven, and giving it to her. The result was, that to obtain the required tree, Krishnu invaded heaven, with numerous forces. Dreadful havoc was made on both sides. All the heavens were in a state of frightful uproar; and the gods, full of alarm, advised Indra to submit, as he would ultimately be overcome. Indra at length took this advice; and the enraged Krishnu carried off the tree in triumph, and appeased his jealous wife.

Such, Christian reader, are the gods after whose alleged character is formed that of the millions of India. Such is the heaven which those millions are striving to obtain. For, "though taught by their religion that absorption into the supreme essence, and the consequent loss of individuality and consciousness, constitutes the highest reward of which a creature is capable, they do not, generally, either expect or desire it, but, true to fallen nature and its corrupt propensities, consider the heaven of Indra as presenting greater attractions.—And this reward, according to the Hindoo system, is to have an end. And then, the soul will fall down again to earth, and be incorporated with clay, or sand, or minerals, or herbage, and is liable to various mutations, till it become the life of some insect or animal, and finally is united again to a human body, whence at death it is liable to transmigrate to another human frame of higher or lower degree, or to the body of some animal, or to temporary reward or punishment, unless, by abstraction from the world and self-mortification, it is fitted for final absorption. None who have attained the heaven of Indra can gain the highest heaven without thus descending again to earth, and being liable to the changes and miseries just described. The heaven the people generally wish for, therefore, is only an increase and prolongation of animal pleasures. The natural consequence is, what is everywhere the melancholy fact, that to secure as large a share as their circumstances will admit of animal pleasures, is their great object in life. And as their system sets before them no alternative but the ultimate continuance of the miseries of transmigration, chequered with the palling delights of sense, or the loss of individual consciousness in final absorption, to which at last they believe all beings will be subject, they are literally, so far as the joys of eternal life are concerned, "without hope in the world."

And you, Christian reader, can send to them the knowledge of 'the true God and eternal life.' Nearly the whole Hindoo population is now accessible to Christian missionaries and books and schools. Many are eager to receive them. Multitudes are abandoning, or just ready to abandon, their besetting idolatry, and to fall under the more deadly influence of English and American infidelity, if English and American Christians do not furnish them, speedily, the means of instruction in the true religion. And to do this, to the extent even of the present demand, the missionaries and their labors must be augmented twenty fold. Where, then, are the qualified ministers and teachers, ready to go forth, in obedience to the call of Christ and of perishing millions, to this promising field? Where are the contributions and prayers of the churches to send them forth, and sustain them in their labors, and bring upon them Jehovah's crowning blessing? Reader, what is your duty, your duty *now*, to this interesting people; to the world perishing in heathenish darkness and sin?

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SCHOOL BUNGALOW IN CEYLON.

[By Rev. Myron Winslow, American Missionary in Ceylon.]

THE drawing on the preceding page represents an open or half walled SCHOOL BUNGALOW in Ceylon.

This is the common school-house for the village schools established by the missionaries of the American Board in Jaffna, except that, in some instances, there is no half wall, as here represented, and the whole consists of a thatched roof supported on six or eight posts, and having a hard floor of earth, on which the children sit cross-legged, and learn their lessons in classes, arranged under monitors. The child learns the alphabet by writing in the sand with his finger, guided by another child, until he is able to trace the outlines of the letter himself, under direction. Writing and spelling are afterwards carried on together, the writing being first on the sand and then on a palm-leaf with an iron stile—the leaf being held on the fore finger of the left hand by the thumb—and the stile grasped by two fingers on each side, while the thumb supports or holds it upright. In this manner the elements of the system of mutual instruction, which is called the Bell, Lancasterian, or British system, have long existed among the Tamulians, and were, indeed, borrowed from them by Dr. Bell, who had a school on this plan in Madras.

There are other beside school-bungalows. Every house of a single story which has not a pent-roof, but is formed of four inclined planes descending to the eaves on all sides, is, in India, called a *bungalow*—whether, as is common, the walls are built of mud, or of more solid materials.

The native houses are not, however, generally called bungalows, as they are in most cases mere huts, the walls of which are formed by posts and laths of bamboo, plastered inside and out with clay; or mud-walled houses which are formed by throwing a narrow pent roof over each of four walls, inclosing an area, so that on the outer and inner side of the walls, a space of six or eight feet is covered, while a few square feet in the middle of the area is open to the sky. Under the covered portion on the outside of the walls is formed a *verandah* or *piazza* all round, while the inside may be divided into rooms. But nearly the whole is usually left open to the interior, and if divided into separate apartments, it is only by mats or some other slight partition; the whole family often herding

together, night and day, in one room, too much in the manner of the lower animals—a practice which introduces great licentiousness of manners.

In the engraving are represented one wild olive tree, and several palmyra trees; but the leaves of the latter should have been whole and not divided, as each leaf is large and very nearly resembles an open fan. As this tree is of great importance in the northern part of Ceylon, the following account of it, though already in print, may not be uninteresting.

“The *palmyra* is of more importance to the inhabitants of Jaffna, than the cocoa-nut tree, yielding much more for subsistence and comfort. It is the bread tree of this district. Unlike the cocoa-nut, it grows well in the dry soils, and needs little care in the cultivation. It is a tall erect tree, its shaft, from the root to the tuft of leaves at the top, being sometimes 80 feet in length, and nearly as smooth as a ship's mast. Its leaves branch out and stand round the top, as so many spread fans, of very large size, with their handle clasped on to the trunk, and fastened by a thick loose bark or covering, which falls off with it when the leaf decays. In the midst of these leaves, and clustered on stems like grapes, is the fruit, about the size and shape of a foot-ball. It consists of a thick, stringy and nutritive pulp, is eaten, usually after partial roasting or heating, by sucking it out from among the fibrous particles, or squeezing it with the hands. In this state it is also spread and dried in the sun, in thin layers, for after use. The taste of the fruit is sweetish, and is much admired by the natives, though few foreigners can relish it. The enclosed stones are buried in the ground a short time, when they sprout, and send out an esculent root or stalk, (for it is the germ of the young shoot,) which in size and shape is like a carrot. This is roasted and eaten, in its natural state, or it is dried and pounded to flour for food, to be used in various ways. The shell of the nut makes very good coal.

From the palmyra, as also from the cocoa-nut, is taken a sweet sap, which, if boiled down immediately, makes a coarse kind of sugar used for sweetening, and also is mixed with lime-mortar to make the better cement; or if the juice is fermented, it makes an intoxicating liquor. The sap exudes from the stems which set for fruit. They are cut off at the end, so as to prevent the fruit from forming; and the cutting is daily renewed to bring out all the juice, which rises freely while the fruit is growing. It is the business of one of the lower castes, called “toddy-drawers,” to climb these trees and collect the toddy,

which is received in small pots hung upon the stems.

A considerable part of the trunk or shaft of the female tree—the other which bears no fruit being also very inferior as timber—makes strong rafters, and good though small beams. It is easily split, and very durable. The outer part or shell only of the tree is used, however, as the heart is a loose spongy substance, without any strength; but this in some respects makes the tree more useful; for by removing the heart you have a hollow tube or trough of the outer part; and by merely splitting that, you have lath and other small timber to your liking. The timber has a black and very coarse grain, so as to be a little like bundles of small iron wire, cemented together. When it rots, this cement first dissolves, and leaves the wiry fibres to fall apart, which makes their resemblance to so many wires still more perfect. In some cases, however, where the grain is fairer, it is capable of receiving a high polish.

The leaf of the tree is very useful. It answers as a kind of umbrella, when held by the stem over one's head;—or, cut and shaped a little, it makes a very decent fan; or what is much more important, it forms an excellent thatch for houses, a good addition to a hedge, and valuable forage for manure. Split into long strips, of an inch or two in width, it forms what is called an *ola*, on which the Tamul people write with an iron stile, pointed with steel. These, connected by a string passed through a hole or two in each leaf, form a *native book*. Still more narrow strips of the leaf are braided into baskets, mats, and bags; the former of which are used for drawing water, as well as other purposes, and the latter not only for conveying rice, salt, etc. in small quantities, but for storing grain, being made very large and strong; while the mats are necessary for the natives, not only to sit, eat, and sleep on, but for drying various kinds of fruit, treading out their grain, and many other purposes. On the stem of the leaf is a very hard and strong covering, like that on bamboo or rattan, which, slit off, is formed into coarse strong ropes, while the stem itself, about two feet long, answers well to make hurdles for sheep, or to burn. With the part of the rough scaly bark, which attaches it to the tree, and falls off with it, it is one of the principal sources of fuel to the poor. A native therefore, if he will content himself with rather ordinary doors, (windows he wants none.) and the common mud wall, may build an *entire house*—wanting no nails or iron work—with posts, plates, roof, and covering, of the *palmyra tree*,—from this same tree he may store his grain—make his bed—furnish his provisions—kindle his fire—draw or bring his water; and (by the help only of an earthen pot set on three stones,) cook his food—sweeten it if he chooses—procure his wine, (such as it is,) and live day after day dependent only on this tree. Indeed multitudes do live much in this way, and it may be fairly stated, that the *palmyra* furnishes scarcely less than a *quarter* of the *whole means of subsistence* of the natives here.

At the same time, as there is little expense in the cultivation, and it affords much aliment, though of a coarse kind, the effects of it upon the Tamul people are something like those of *potatoes* upon the Irish; contenting them too much with the mere maintenance of life at the lowest ebb; so that, if from any cause, these means of subsistence are considerably lessened, famine is the inevitable consequence. As a corrective of this, however, in a place where the population is so dense, that a famine, or even a scarcity, makes awful ravages, a wise Providence has provided that the people should not depend wholly on any one kind of fruit or grain; and the *rice*, which is the other principal dependence, is not exposed to fail by causes which affect the fruit of the *palmyra*."

The natives represented in the engraving are dressed as the Tamulians generally are, with a single cloth tied round the waist, gathered up, as in the case of two of them, or else suffered to hang down, as in that of the other, something in the manner of a petticoat. The children of the schools dress in a similar way, having, whether boys or girls, only a piece of cotton round the middle, except that the larger girls sometimes receive from the missionaries a jacket as a reward for their progress in study.

Should you visit one of these schools, you would find the bungalow, probably, in the midst of a native village, under a grove of palms. If you are with a missionary or superintendent of the schools, the children, perhaps forty or fifty in number, begin, as they see you approach, to study aloud, and all at once, to show their diligence. As you draw near, however, they become silent; and, when you enter, they rise, and make their salutations. They then sit down, waiting to be examined in their lessons, and addressed on the subject of religion. They listen attentively to what is said in a familiar way, of the character of God their heavenly Father, the love of the Lord Jesus their Savior, his readiness to receive little children to himself and bless them, and the importance of their going to Him while young. As they listen, they become interested, perhaps much affected; their dark countenances lighting up with intelligence, and their eyes sometimes filled with tears. Impressions are thus made upon them which cannot easily be effaced.

One half of the day is spent in the schools in Christian studies, as catechisms, Scripture history, and portions of the Bible. The older children are all formed into Bible-classes, and, once a week, brought together from the different schools to the station with which

they are connected, and also on Sabbath morning as a Sunday-school. The Bible and religious tracts are made the principal reading books; and the children and teachers are not only required to attend church on the Sabbath, but are often brought together at evening, and at other times, to hear preaching in the school bungalows. The parents of the children often attend on these occasions, and are more ready to receive instruction because their children are benefitted. The children are all examined once a month, and the teacher is paid according to their progress. The parents of the children and the neighbors sometimes attend these examinations, by which they are instructed, as they also are by the lessons which the children learn, and the books which they read at home.

The number of these schools has been for some years from 80 to 90, embracing between 3,000 and 4,000 scholars, about one sixth of whom are girls. The expense of a school of 40 children for a year, not including their books, is about \$30; if the books and other expenses are included, it will not be more than \$40, or one dollar a year for each scholar. Any of the schools may be wholly supported for \$50 a year. For so small a sum as \$1 a year, may the light of life be kindled up in the dark mind of a young Hindoo, and the way prepared for him to receive for himself and extend to others the blessings of salvation.

Several children while in the schools have become serious; some have died in hope; and some are now members of the church. One of the latter is a girl, who has become a school-mistress. Others have joined the boarding schools, or are employed as schoolmasters. *Nearly half of the schoolmasters*, though all were at first heathen, *have become Christians*. They are formed into bible-classes, and come together once a week, to recite their lessons, and receive exhortations; and once in three months, they are all assembled in one place, for a quarterly meeting, when most of the day is spent by the missionaries in holding different meetings with them, and endeavoring by successive exhortations to impress divine truth upon their hearts.—Such are the pleasing effects of these schools. They afford places for preaching, and congregations to hear the gospel. They raise up a reading population, as they send out about 300 every year who can read the Bible. And in some cases they are the direct means of bringing perishing souls to a saving acquaintance with the truth.

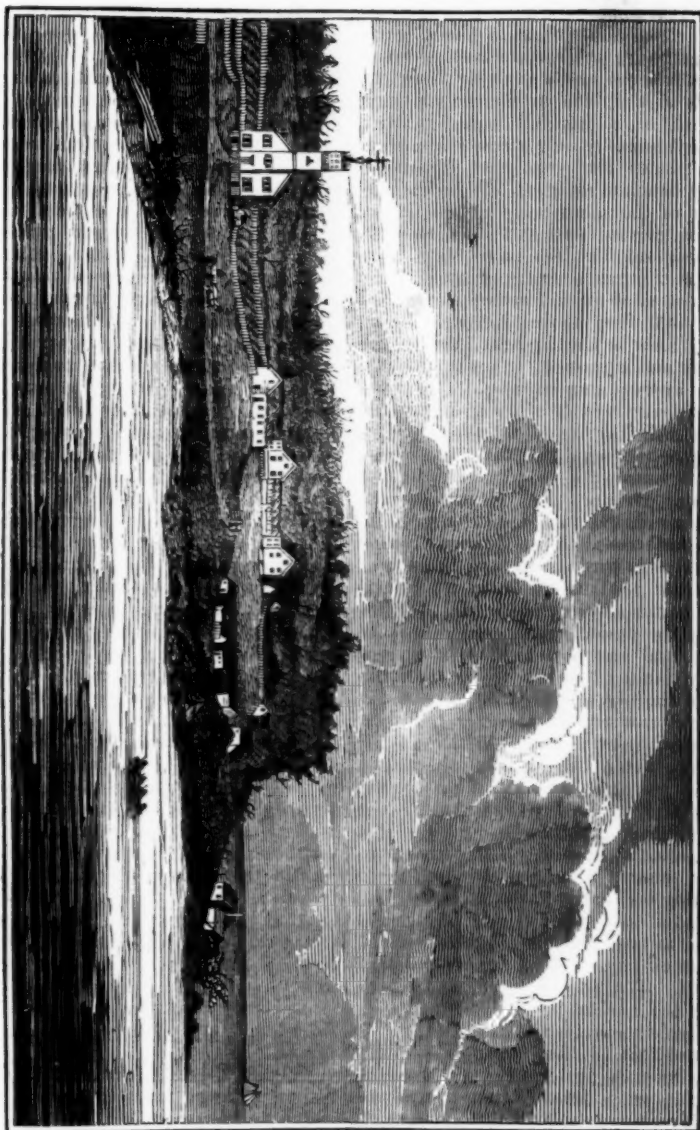
Though this paper is not intended as a full account of the schools in Ceylon, (such an account having been given in Quarterly Paper No. 16), it may be proper to say a few words concerning the boarding-school system, the object of which is to take children from their parents and friends, and bring them under the direct influence of the mission—to remove them in fact from a heathen to a Christian atmosphere. It was with the greatest difficulty, at first, that children were obtained. They were anxious to learn English, which the missionaries offered to teach them, but they were afraid even to come into the mission-houses, and a few took their lessons for some days from Mrs. Poor at Tillipally, sitting in the door, while they stood without. A few poor boys at this station, and subsequently some at Batticotta, were after a time induced to come and take their food on the mission premises. In 1823 boarding-schools for boys and girls were in successful operation at all the five stations, and contained then more than 30 girls and 120 boys, supported by individuals and societies in America, who usually designated names to be given them. It was at this time found necessary, to secure the full benefits of the system, to have a High School for the more forward lads, and a Central School for the girls, the former of which was soon commenced at Batticotta, and the latter at Oodooville.

Boarding-schools for boys in the elementary studies were continued for a time at each station, and then a Preparatory school was formed for them at Tillipally. Now all are concentrated in the High school or Seminary at Batticotta, which contains 142 lads instructed in English and the elements of science; of whom 52 have been received to the church, as were the greater part of 49 who had been previously graduated from the institution, and are now usefully employed in various situations. In the High School for girls, 12 are members of the church; and 12 from this school, also in communion, have been married to Christian husbands, and are training up Christian families in the midst of the heathen.

The support of all these school establishments is earnestly commended to the liberality of the Christian public. If the Hindoos are to be converted, it *must be, in a great measure, by native laborers, raised up in India*. And what encouragement is God giving to efforts to raise up such laborers?

Quarterly Paper
OF THE
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.
No. XX.

MISSION HOUSE AT MACKINAW.



MISSION SCHOOL AT MACKINAW.

THE engraving above presents a view of the Mission House and premises at Mackinaw, together with a portion of the island. This paper will be principally occupied with a brief account of the object, character, and success of this mission.

Location of the Mission.—The island of Mackinaw, or as it has been written *Michillimackinack*, is situated in the straits which connect lake Huron with lake Michigan. The original name means *Great Turtle*, which, from its singular conformation, it not a little resembles. Its circumference is about seven miles, through nearly the whole of which the island rises precipitously from the waters of the lake to the height of a hundred or a hundred and fifty feet; leaving generally only a few rods and in some places not even that extent, of pebbly beach at its base. This is the elevation of the main body of the island; but the central part is raised about a hundred and fifty feet more, by a similarly precipitous ascent, and presents on its top a table of a few acres, elevated about 300 feet above the surrounding lake. This is the highest land in the vicinity and is seen at a great distance by the approaching voyager. The island is principally a mass of rock, and its surface is full of stones of all sizes with little earth between, and only small portions of it are capable of successful cultivation. Potatoes and garden vegetables are raised on the arable portions in great perfection. Most of the surface is covered with small trees and shrubs.

On the southeast side of the island there is a small crescent-shaped indentation of the coast, which constitutes the harbor, and around which, on a narrow strip of land, gradually rising from the lake to the foot of the first bluff, is the village, embracing about a hundred buildings, and, including the men in the garrison, about 500 or 600 inhabitants. At the eastern extremity of the harbor, immediately at the foot of the bluff, is the mission-house and premises; a little west of it and near the water is the meeting-house; near the centre of the curve bounding the harbor, are the house and gardens of the United States' Agent for Indian affairs; and on the brow of the bluff back of this, still further west, is the fort. The scenery presented on entering the harbor is altogether unique, and highly romantic and beautiful.

Population of Mackinaw.—The population consists principally of Canadian French, and a mixed race descended from the French and Indians, nearly all of whom find employment in connection with the fur-trade and fishing. Besides these there are a few other families residing here connected with the fur trade, and others still who are engaged in commercial pursuits. A large portion of the

population are Roman Catholics, who have a church and a resident priest. The great importance of the place, and perhaps the reason why it is inhabited at all, is derived from the fact that it has been made the centre of all the fur trade of the northwest. The principal agent of the American Fur Company has resided here; and here all the gentlemen engaged in the trade among the Indian tribes, from beyond the sources of the Mississippi river to lake Superior and lake of the Woods, together with many of their clerks and men, are congregated every summer, for the purpose of delivering over their furs and obtaining articles to enable them to carry on the trade during the ensuing winter. Many persons from various parts of the United States are also brought here at the same period for trade or other purposes. Indians, also, from nearly every tribe on the northwestern frontier, and between the head waters of the Missouri to the lake of the Woods, also resort hither or pass this place in great numbers during the summer, giving to the village a very crowded and bustling appearance. Sometimes not less than 1,500 or 2,000 may be seen encamped on the island; some of them sheltered by their canoes turned upside down, and others by tents of mats or skins; all of them nearly destitute of clothing, except their blankets, and exhibiting almost every mark of poverty and wretchedness, as well as of intellectual and moral degradation. Here may be seen the Indian in his native character, manners, and dress, as much as on the Rocky Mountains or at lake Winnipeg, wholly unchanged by any meliorating influence of Christianity or civilization, engaging in his dances and songs with all the wild and savage airs which characterized the inhabitants of these forests two centuries ago. The Christian feels himself to be in the midst of a heathen population of the very lowest character; one, too, which he sees exposed to great temptations from the community with which they are thus brought into contact; ready to barter all the little which they possess for intoxicating drinks.

Though these Indians may be said to belong to some tract of country within which they spend most of their time, yet they have no fixed and permanent dwelling places, where they lay up for themselves the necessities for their subsistence and comfort. They rove about from place to place, frequently suffering the extremest want, and often, during

the winters, perishing in great numbers by starvation. They start on these long journeys, often of from 1,000 to 2,000 miles, by whole families or clans, men, women, and children, travelling on the lakes and rivers in their canoes, depending for subsistence almost entirely on what they may catch or beg on the way.

Commencement of the School.—Mackinaw had been entirely neglected by the friends of Christianity and human improvement, till nearly the time when the mission-school was commenced. There was no school and no Protestant worship. The Sabbath was wholly disregarded in the course of business and amusement, and was said not to have "travelled up so far." The first Protestant sermon ever heard there, is said to have been preached by the Rev. Dr. Morse, who visited the place in June 1820. Rev. Dr. Yates visited the island and preached there the following summer. These are believed to be the only Protestant sermons preached on the island previous to the arrival of the first missionary, Rev. William M. Ferry, in June 1822. In consequence of the statements of the gentlemen just named, the Northern Missionary Society, instituted in the State of New York, sent Mr. Ferry into this important field. He was very kindly received by the residents and traders, and after making some preliminary arrangements during the following fall and winter, he returned to make report of his labors and prospects; and having been received under the patronage of the United Foreign Missionary Society, he again proceeded to Mackinaw with his wife in October 1823; and commenced his school with twelve Indian children on the 3d of November. Within a year the number was increased to 50, most of whom were boarded in the mission family, and might have been much larger, if the accommodations had been sufficient. In July 1824, the mission family and a small school which had been sustained three or four years near Fort Gratiot, at the southern extremity of lake Huron, were removed to Mackinaw and united with that mission.

Plan of the Mission.—Mackinaw, furnishing the means of intercourse and influence with the Indians all around the three great lakes, Huron, Michigan, Superior, and beyond, north and west, to Hudson's Bay and the Missouri, and being the place of their common annual rendezvous, children could be almost as easily obtained from a distance of many hundred miles, as from the immediate vicinity. It was therefore selected for a

central station, at which there should be a large boarding-school, composed of children collected from all the north-western tribes, who, it was intended, should remain under the care of the mission a length of time, not only sufficient to acquire a knowledge of the branches of a common school education, but also of the various kinds of labor appropriate to their situation. For this purpose mechanics' shops were erected and furnished, and land was obtained for cultivation, in connection with which the boys were to labor a portion of the time; while the girls were to be instructed in the various household employments suited to their sex.

In connection with this central station, the plan embraced small stations among the several bands of Indians in the interior, at which should reside a preacher, a farmer and mechanic, and a teacher, laboring for the improvement of the particular tribe where they were located. Around these, the youths who might leave the Mackinaw school, would be induced to settle; and while they would be watched over and preserved from relapsing into their former habits, they would aid by their example and otherwise, to introduce a knowledge of the arts of civilized life and of Christianity among their benighted countrymen.

On this plan the school continued to advance, securing the confidence of the residents at Mackinaw and the vicinity, and of the traders and Indians from remote parts of the continent, many of whom manifested much generosity in aiding to support it. Children were brought from the shores of lakes Huron, Michigan, and Superior, from the head waters of the Mississippi, and even from the Red river, lake Athabasco, and Hudson's Bay. Some were brought from tribes not less than 2,500 miles distant, embracing the Ottawas, Ojibwas, Pottawatomies, Winnebagoes, Menomines, Kinnistenas, Sacs and Foxes, and Sioux. The number of pupils rose sometimes as high as 170 or 180; of whom about 120 were clothed, fed, and lodged by the mission family. The others belonged on the island, or were taken care of by friends residing there. Most of those from abroad came in a most destitute state, covered with filth and rags, entirely unacquainted with the English language, and untutored in their manners. They were generally, however, easily subdued, became docile, and amiable, and made good proficiency in their studies, and in the various kinds of labor

in which they engaged. Annual examinations have been held every summer, in the presence of numerous residents, traders, and visitors, who have expressed high approbation.—The whole number of pupils educated in this school during the ten years since it went fully into operation is about 300; about three-fifths of whom were boys. More or less knowledge of agricultural employments has been imparted to all the boys, and a considerable number of them have become pretty well versed in some mechanical art. All the girls have been diligently employed in household labors, in which the older ones exhibit a good degree of skill. Some of both sexes have been well qualified to act as teachers, and have been successfully employed to some extent in this manner. About twenty have become hopefully pious.

Religious Influence of the Mission.—As has before been stated, no public worship had been held by Protestants previous to the arrival of Mr. Ferry. It was not known that there was any Protestant professor of religion on the island at that time. Public worship on the Sabbath and at other times was immediately commenced by Mr. Ferry, and has been continued regularly up to the present time. The Spirit of the Lord accompanied the means used, and numbers were born into the kingdom. The mission was permitted to rejoice over the first convert from among the Indians during the summer of 1824; and in the following year, one of the pupils, a very intelligent and interesting girl of fourteen, embraced the Savior. From that time the church continued to grow, and numbers were added to it, and, as is hoped, to the Lord from year to year. Various classes of persons have been brought into it; among whom were full Indians, previously the most savage and debased, who assumed, in some good degree, the lamb-like character of the Master whom they now began to serve; also Indian pupils in the school; residents on the island or in the vicinity; officers and soldiers in the garrison; and agents and other gentlemen engaged in the Indian trade. Seasons of special religious revival have been enjoyed at the mission; at one of which about forty persons were hopefully born again.

The whole number received to the church, exclusive of the mission family, is about eighty, thirty of whom are of Indian or mixed descent, and twenty of these have been members of the school. Interesting accounts of the religious sentiments of some of the Indian con-

verts are given in the *Missionary Herald* for 1829 and 1830, and republished in *Missionary Paper* No. 7.

The religious influence of the mission, both at Mackinaw and extensively on the northwestern frontier, has been very great and salutary. Many persons of much respectability and influence have been converted to God. The Sabbath is as sacredly observed at Mackinaw as in almost any village in our land; a neat and commodious house of worship has been erected, principally at the expense of the residents and the traders, where from 200 to 300 meet to worship God; religious and benevolent societies have been organized, which contribute with great liberality; a large portion of the children are brought under the influence of Sabbath and infant school instruction; and vice and immorality are generally frowned upon. A most happy change, and one most auspicious in its bearings on the introduction of Christianity among the interior northwestern tribes, has been witnessed among the gentlemen engaged in the fur trade. Numbers of them have become hopefully pious, others are seriously inclined, and disposed to exhibit a strictly moral example. The Christian form of marriage has been introduced extensively among those connected with Indian women; travelling on the Sabbath, during their long annual journeys to and from Mackinaw, has been to a great extent discontinued; and the use of ardent spirits as a drink, or as an article of barter with the Indians, almost wholly abandoned. For these fruits of missionary labor at this remote post the Christian community will give thanks to the great Lord of the harvest. The ultimate and complete success of the general plan of this mission, as well as of all efforts to convert the migratory tribes of the interior of this continent, will depend, under God, on the fact whether men can be found in sufficient numbers, possessing the piety and self-devotedness of Brainerd, coupled with the enterprise and perseverance of Ledyard and Burckhardt, to follow the Indians in all their wanderings and minister to them the bread of life.

Within the last two years the plan of the school has been in some measure changed; and the number of the pupils reduced to about fifty. At the same time the other part of the contemplated work has been begun, and four small stations have been commenced among the Indians in the interior, between lake Superior and the Mississippi.

Quarterly Paper
OF THE
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.
No. XXI.

MISSION PREMISES AT ODOOVILLE, CEYLON.



AMERICAN MISSION STATION AT OODOOVILLE, IN THE JAFFNA DISTRICT, CEYLON.

[Prepared by the Rev. Miron Winslow.]

Description of the Mission Premises.

The engraving on the opposite side represents the church and dwelling-house at Oodooville, one of the stations of the American mission in Ceylon. The former is 125 feet in length and 28 in breadth. At the farther end about 30 feet is taken off for a study and vestry. The walls are of brick, plastered and whitewashed. They are low, and the roof is covered with palm-leaves. There is a decent pulpit. The natives sit on mats on the floor, which is of hard cement, and rises gradually toward the front door, so as to bring all the audience in plain view of the preacher. In a little tower, on the east gable-end, forming the front, is hung a small bell.

The front of the house, which is about 45 feet in length, is on a line with that of the church; but a verandah, or piazza, of ten feet projects forward; from which you look out upon a garden containing roses, jessamine, and myrtle, with figs, oranges, limes, pomegranates, and grapes. There are also in the enclosure coconut, areca-nut, mango, jock, and other fruit trees; which afford a pleasant shade, as well as agreeable fruit. The floor of the house is of cement, like that of the church, and there is no ceiling between it and the roof, which is tiled. There are no chimneys, and no glass windows. On the north side, in the midst of young coconut trees, are the buildings of the female central school, and on the west is a bungalow for a native preacher.

The Scenery Around.

In front is an extended plain, which in one direction is open as far as the eye can reach, being only intersected here and there by low live-hedges of prickly pear and other shrubs. In one part of this plain the natives around burn their dead. The fires of the funeral pile are frequently seen from the house; but the distressing thought is not here awakened, as *has* been the case in most parts of India, on seeing them, that the living widow may be burning with the dead husband.

During the rains, when the small dry grain is growing, this plain is clothed with rich verdure. On the borders, now and then projecting into it or in the midst are native villages, which being assemblages of gardens, with large fruit trees of different kinds, or palmyra groves, appear almost like peninsulas or islands, the plain being open and level like a sea. The low mud houses of the natives are so embosomed in the groves as not to be seen at a distance, and the foliage of the trees, always green, gives constantly a cheering and lively aspect to the scene. The village of Oodooville is behind and on either side of the station; and the principal road from Jaffnapatam to Tillipally and the sea beyond, passes not far from the station in front. In travelling along this road the appearance of the house, in the midst of the garden, and the white front of the church, with its small tower rising among the green foliage of the trees, is very picturesque.

History of the Church and Premises.

This was a station of the Roman Catholics, when the Portuguese had possession of the island. They first built the church and house more than two centuries and a half ago. A little less than a century later, they were repaired by the Dutch, who attempted by governmental influence to introduce the Protestant faith into Ceylon, and succeeded in making many nominal converts. The Rev. Dr. Baldeus, one of the Dutch ministers, states that "in 1663 there were of Christian men and women in the kingdom of Jaffnapatam 62,558, not including the slaves whereof there were 2,587;" and he adds "the number of children in the schools in 1661 was 18,000." Of the Oodooville station he says—

"About an hour from Telipoli (Tillipally) stands the church Oodewil, in a great plain, with an adjacent large stone house, formerly the habitation of a Franciscan friar. The soil is very luscious here, and fertile in rice, naceng, and other vegetables. The school-boys amount to 600, and the auditors to 900 or 1,000."

The Dutch divided the whole district of Jaffna into parishes, and erected or repaired *thirty-two* churches; but for all these they had never more than three or four ministers, with some native assistants, and, perhaps, a schoolmaster at each church. Eventually they had only one minister, who made a visitation once a year, to celebrate marriages, baptise such children as could repeat the creed, the ten commandments, and a small catechism, and administer the Lord's supper. There was a strict union between church and state, and an assent to the Helvetic confession of faith was necessary to holding any office of profit or trust under government. The number of nominal Christians, therefore, became large; but they had little knowledge of Christianity, almost no instruction being given even to the children in the schools, who were only prepared for the visitation of the minister; and still less did they feel the power of the gospel. They were at heart idolaters; and when the English took possession of the island in 1796, and allowed the natives the free exercise of their own superstitions, the churches were immediately deserted, and left to go to ruins; the heathen temples were rebuilt; and almost every vestige of Christianity was soon lost. There is now and then an old man to be found, who will acknowledge that he was baptised; but he is ashamed to have it known, has probably forgotten the name given to him in baptism, and has no knowledge of Christianity, except an imperfect recollection of the "Dutch catechism." The revolt to heathenism was doubtless the stronger, because the natives have constant intercourse with the heathen on the continent, speaking the same language, from whom they descended.

Occupation by the Mission.

This station was taken up in 1820. The "large stone house" had then become a small brick one, and as brick walls are more perishable than stone, they were very much broken by the intruding banian, and covered with ivy. Both house and church had stood a quarter of a century without a roof and no wood or iron-work remained about them. They were overgrown with briars and thorns, among which were serpents and scorpions, and were supposed to be the residence of evil spirits. Near the house stood a flower-tree to which, it was said, according to the custom of the natives, many evil spirits had been nailed up. When sickness prevails in a village, which they think is caused by an evil spirit, they offer bloody sacrifices to allure the spirit, and these getting him into their power, they conduct him to some cross-road or forest and let him go, or nail him up to a tree with various ceremonies. At Tillypally there was such a tree, which Mr. Spaulding, contrary to the remonstrances of the natives, cut down. They said the air, that night, was filled with the noise of the spirits thus let loose, and as his horse died soon after, they affirmed that these spirits had killed him, not having power over the missionary! Their dread of evil spirits, which they suppose fill the air, keeps them in constant fear, as they have no idea of a superintending providence. They are in slavery to Satan—lying in the arms of the wicked one.

The church was covered in 1824, when it was dedicated to God in presence of a very large native congregation of the most respectable people in the neighborhood.

Commencement and Progress of the Schools.

Native Free Schools.—An account was given of these, in the Quarterly Paper No. 19. They have prospered at this station, so that for several years there have been from 15 to 20 schools; and from 600 to 800 scholars, about 100 of them girls. The first was commenced under a tamarind tree, the boys sitting round the master on the ground, and making the letters of the alphabet with the finger in the sand. At first their books were all made of strips of the ola, or palm leaf, on which they write with an iron stile; but now they have printed books, especially tracts and portions of the Scripture. About half of the schoolmasters, who were at first all heathen, have become Christians.

Boarding Schools for Boys and Girls—were commenced here as at the other stations with difficulty. For some time none could be induced to brave the ridicule of living with Christians. At length several boys from a school in one of the neighboring villages, combined to keep each other in countenance, and came in a body to be received, bringing a man with them to act as cook for the establishment. Of these Mrs. Winslow wrote at the time, Sept. 22, 1820—"The last week, I may well call the pleasantest of my missionary life. On Monday morning one of our day scholars came with twelve boys to live with us. Soon after, a respectable man

brought two sons, and gave them to Mr. W. and myself with much ceremony. He placed a hand of each in ours and said, 'They are no longer my children but yours, you are their father and mother.' I could not but say to Mr. W., as we looked at them to night, seated cross-legged on the floor, each with a plate of rice and curry before him, ready to help himself with his right hand instead of a spoon or knife, as soon as a blessing should be asked,—could our friends at home see these children some of the best feelings of their hearts would be drawn forth."*

The boy who came at the head of this company afterwards received the name of *Rufus W. Bailey*. He has been for two or three years a member of the church, and a useful assistant in the mission.

Girls could not at first be induced to attend at all, as it is *disgraceful* for a female to learn to read and write. One small girl, the daughter of a domestic, came and lived with her mother. Then two girls from the immediate neighborhood came occasionally, as day scholars, to learn to sew. One night it was so stormy that they could not go home, and one of them, being very hungry, ventured to take her supper with the children at the station. Her father was a priest at a "devils'-temple" near the mission-house. He was very angry; but his daughter having thus, in some measure, lost caste he agreed in compliance with her earnest desire to give her up to the missionaries. She was named *Betsey Pomeroy*; was the first convert in the school, and is now a christian wife and mother. In 1823 there were here 32 boys and eight girls fed, clothed, and educated at the expense of the mission.

Female Central School.—This school was formed in 1823, the boys being sent to other stations and girls taken in their place. It commenced with 29 pupils. The number continued about 30 or 40 for several years. There are now more than fifty girls connected with it, from six to sixteen years of age. One half of each day, they are under the immediate direction of the missionary's wife, who superintends their sewing, and examines them in some of their studies. In the morning, at sunrise, they are assembled in the church for prayers, and in the evening with the mission family. They take their food, which is "rice and curry" twice a day and rice and buttermilk once, after the native fashion, with the hand, from a brass plate placed before them on the floor, and their dress is in the native style (a strip of cloth round the waist, a yard wide and a yard or two in length) except that all the larger girls wear also a calico jacket.

From this school, 24 have already joined the church none of whom have disgraced their profession. Twelve of them have been married to Christian husbands, and are shedding around them something of the light and loveliness of a Christian example in the midst of benighted neighborhoods, where the heathen wife is the slave rather than the companion of her husband, not being allowed to eat with him, but after him; not to walk beside, but behind him; and is always exposed to be beaten at his pleasure. To elevate the female character and to bring forward intelligent christian wives and mothers is a most important means of introducing Christianity among these heathen.

Attention to Religion.

In 1821, a little more than a year after the station was formed, a few adults became serious. One of these was a respectable woman from the neighborhood. She soon gave evidence of receiving the truth in the love of it. Three other adults also embraced Christianity. These four were received to communion at the same time, on Sabbath morning, April 21st, 1822, in the presence of a large native congregation. The sermon and most of the addresses were in Tamul. It was affecting to see the candidates, who had often prostrated themselves before dumb idols, after giving their assent to the articles of faith, come forward to the communion table, and kneel down to receive baptism in the name of the living God, some of them weeping; and then to see three of them bring their children, five in number, and dedicate them to the Lord.

In the revivals of religion, at all the stations, in 1824 and 1830, this station shared. At the close of the former, when a part of the converts were received, to the number of 41 at one time, 10 were from this station. After the latter 34 were admitted at a communion season held here, in presence of many heathen. In all, down to 1833, there had been received to the church 54 natives, and 33 children had been baptised.

* Memoirs of Mrs. Harriet L. Winslow now publishing.

Quarterly Paper

OF THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

No. XXII.

EMBLEMATICAL FIGURE OF THE SAC AND FOX INDIANS, REPRESENTING THE LIFE OF A MAN.

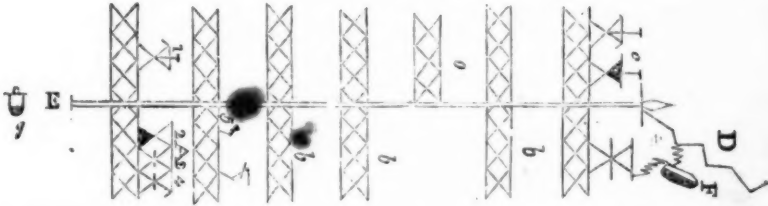


Figure E represents the life of a man. Figure A a war road crossing the course of life, in which the success of the road, or expedition, is represented by the figures upon the road; 1 indicating that he had taken one man prisoner; 2 that he had killed one woman; 3 that he had killed one man; and 4 that he had killed another man. On the second war road, the mark near which 5 stands shows that he was the fourth to strike an enemy.—The three roads having no marks on them show that he engaged in three war expeditions without success against the enemy. The section of the war road marked with *o* shows that he had been once defeated. The road marked with *c* shows that, in that expedition, a man and a woman were taken prisoners, and one killed. *F* points out his *Meshaum*, or sack, containing his sacred things. *D* represents the name of his clan, which is Thunder, the zig-zag line being designed to represent the appearance of the lightning in the clouds. Figure *g* shows that he fasted every time he went upon a war expedition.

NOTICES OF THE SAC AND FOX INDIANS.

DURING the summer of 1834, Rev. Cutting Marsh, missionary of the Board to the Stockbridge Indians, residing near Green Bay, by appointment of the Prudential Committee, visited the Sac and Fox Indians, for the purpose of ascertaining their number and condition, and the expediency of establishing a mission among them. He was accompanied by a number of the christian Indians from the Stockbridge settlement, between whom and the Sacs some affinity is recognized. Mr. Marsh spent from two to three months among these Indians, or in their immediate vicinity, travelled extensively in their country, visited all their principal villages, and had free intercourse with the chiefs and head-men. He was very hospitably received and treated with much frankness, and was furnished with the requisite facilities for obtaining correct information respecting these untamed inhabitants of the prairies.

The engraved figure at the head of this page was copied by Mr. Marsh from one which he found on his tour; and though rude and in itself uninteresting, it may serve to bring strongly to the mind of an enlightened christian reader how miserably ignorant a people must be who are compelled to resort to so imperfect means for preserving a communicating knowledge; and of how much depravity and social wretchedness they must be the subjects, almost all the events in whose life, deserving to be commemorated, are bloody and exterminating wars with their equally debased and unrelenting neighbors.

The following account of these Indians, which, it will be remembered, constitute the band to which Black Hawk belonged, is taken from the journal of Mr. Marsh, and is given principally in his own words. In their superstitious notions and observances, and in their condition, habits, and general character, this band do not probably differ essentially from the hundreds of thousands of miserably poor, ignorant, and debased Indians, who roam over the wilds stretching from our western frontiers to the Pacific ocean.

Extent and Boundaries of the Country.—The line which separates the Sac and Fox country from that of the Sioux on the north, commences about twenty miles above Prairie du Chien, near the Mississippi river, and extends west indefinitely; on the southwest and south their country is bounded by the Missouri river and the State of Missouri; and on the east it is now bounded by a narrow tract of land, 40 or 50 miles wide, extending along the west bank of the Mississippi river, and which was purchased from them by the United States in 1832. Most of the country is prairie, the soil is fertile, and the climate healthful; the latitude being from forty and a half to forty-three degrees.

Population.—Almost the whole population is collected into villages consisting of from 12 to 40 or 50 lodges each. The whole number embraced in these bands is variously estimated at from 2,000 to 6,000. It does not probably exceed 3,000; but as they so frequently change their residence, and wander about for purposes of hunting or war, it is extremely difficult to determine their number.

Habits and Employments.—Condition of Females.—From their winter hunt they return to their villages about the first of April, where they remain till the end of June, when, the planting and working of their fields being over, they start on their summer's hunt, (which lasts about forty days,) leaving a part of the old men and women to take care of their fields and villages. They then return, and the time from roasting corn till harvesting, they spend in feasting, dancing, and amusements. Having their corn gathered, dried, and packed, they bury a part for future use, and carry the remainder with them on their winter hunt, which lasts till January, when they assemble at some place and spend the time till April in idleness or revelry. They are generally strongly attached to their pagan rites and superstitions, and guard with jealous care against any change. The great object of their pursuit, and their principal employments are war and hunting. In the former they glory, and it is a distinction highly enviable, to which the young and ambitious strive to attain, to rank among the *braves*, so as to be able to wear the pole-cat's tail upon the calves of the legs and the *shan-no-e-hun* (small bells), and strike the post in the wardance, and tell over the number of enemies which they have killed or wounded in battle. While at their villages they spend the time in idleness or amusements. The women build the lodges, cultivate the ground, take charge of the corn and meat, bear the burdens in travelling, make mats, and perform all kinds of drudgery; which they do with much diligence, submitting with silence and apparent cheerfulness to their hard lot.

Polygamy is common, every Indian having as many wives as he can purchase and maintain. Sometimes five or six horses are given to the parents for a wife, the daughter being never consulted. They have no idea of the sacredness of the marriage relation. And as

it is with them merely a matter of interest or convenience, the husband and wife separate when either party becomes disaffected, the wife taking the children. The wives of the same husband cook, eat, and sleep at separate places in the same lodge; and, instead of having any mutual interest or affection, they cherish envy and jealousy which often end in quarrelling, fighting, and expelling one or more of the number from the lodge. In these things the husband seems to take little or no interest. Probably not more than one third of the children survive the period of infancy. The men often cherish the most cruel jealousy toward their wives. While at Wah-pee-los, one of the principal villages, says Mr. Marsh, I learned that a man in cool blood murdered his wife a few days before and then cut off her nose and ears. The Indians are exceedingly prone to be jealous of their wives; and if at such times the Indian cuts off the nose or ears of his wife, as is sometimes the case, no notice is taken of it; for they have no laws for the punishment of any crime, and even murder may be expiated by money or presents to the friends, which seems with them to atone for all crimes.

Religious Notions and Rites.—They are, says Mr. Marsh, very scrupulous with regard to their religious rites and ceremonies. Their most sacred thing is called *meshaum*, or great medicine bag; and consists of a parcel or bundle, in which are recorded by knots in strings, by stones, and other objects, and also by hieroglyphical figures, the names and wars of their gods in ancient times; also their religious belief or revelation, which they suppose was at first delivered to their ancestors, by *We-sa-kah*, their tutelary god.* *We-sa-kah* is regarded in their mythology as the creator of the new world, after it had been destroyed by a flood. The *Meshaum* is held in high veneration; none are permitted to open or inspect it, except the one having particular charge of it. It is opened only in cases of invocations to the Great Spirit, in which dogs are often slain and offered in sacrifice.† Some of the ordinances of the *Meshaum* are,

To fast every morning in the winter season.

To fast ten days to obtain signal revenge upon an enemy.

To invoke and sacrifice every time a man has killed a bear or some choice game.

To give away property to the poor for the good of a relative gone to the land of shades.

It teaches also that the Great Spirit gave them the wild beasts for their sustenance; and requires them to be forgiving towards those belonging to their own family or nation, if they have received any injury, but that revenge must be taken upon an enemy.

These are some of the most important things required by the *Meshaum*. It was formerly considered so sacred that it was death for a white man to open and examine it.

* *We-sa-kah* is very probably Noah.

† The dog-feast is one of the most sacred feasts, and no Indian not belonging to the *Meshaum* or white person can witness it.

Some years ago a white man seeing one hang upon a tree, was led by curiosity to take it down and examine it in the absence of the Indians. As soon as he took it down and opened it the children began to cry to see their father's Meshaum profaned in such a manner. When the Indians returned and found out what had been done, they pursued after the man, and he was obliged to leave the country in order to save his life.

The names of their gods are We-sa-kah, god of the earth; Nah-pat-tay, brother of We-sa-kah, who being slain by the gods of the sea, We-sa-kah sent him to the land of shades, or Che-pah-munk, where he still exists as chief of the shades; Mah-she-ken-a-peck and Nah-me-pa-she are gods who inhabited both land and water. The Ai-yam-woy are men of terrible size or giants, a race of supernatural beings descended from the gods of the sea.

Besides these inferior deities they recognise a supreme being whom they call Ka-shuh-mah-na-too, Great Spirit.

The Meshaum contains the following tradition respecting the early period of the world.

In process of time the Great Spirit addressed the spirits on earth in the following manner. "Spirits of my breath, I have created you all to enjoy the earth and wide-spreading waters, and with you I shall now make a division of them. We-sa-kah shall possess the dry land, and Nah-me-pa-she and Mah-she-ken-a-peck the waters. But We-sa-kah shall be chief, and you shall obey him in all things, for to him I have given my terrestrial sphere to make war and peace with whomsoever he will."

The Meshaum gives the following account of the flood. The Ai-yam-woy, or giants, having slain the brother of We-sa-kah, he prepared himself with the great spear, and went with the speed of an eagle to fight the murderers of his brother. He met and slew them. This occasioned a war with the gods, which lasted for a long time. The gods of the sea having the great deep at their disposal, resolved upon destroying We-sa-kah and his race, even at the loss of their own lives. A great council therefore was called for the purpose, and all the chiefs were assembled and agreed upon the destruction of the world by a flood. We-sa-kah hearing of this fasted for ten days. At the end of the tenth day his voice reached the Great Spirit; his prayer was heard and answered; and mankind, the beasts, and birds, etc., were preserved. Then the waters began to overflow the plains, and We-sa-kah fled before them with his family until he reached a high mountain. But the water soon overtook them, and he built a great raft, upon which he put all kinds of creatures, and then let it loose, so it floated upon the surface of the great waters. After a long time We-sa-kah began to be sorry and fasted ten days. At the end of the tenth day he dreamed that he saw dry land. Awakening out of sleep he sent down the tortoise, but he returned without any clay; he then sent down

the muskrat, and he brought up clay between his claws, out of which We-sa-kah formed the dry land. Then mankind and all the creatures which had been preserved were spread abroad upon the face of it. They now lived in peace and happiness because there were no Ai-yam-woy, or any spirits of destruction, to trouble them, having all been exterminated by the flood.

We-sa-kah was now sole chief of the earth and mankind were his children. At length the people became very numerous and unable to remain together. They then separated under their fathers Sauke, Mask-qua-ke, (Red Fox,) and Ash-e-kan. The two former are the fathers of what are now called the Sac and Fox bands.

Future State.—If an Indian fulfils during his life-time the requirements of the Meshaum, he believes that at death he shall go to Che-pah-munk, or the happy land; but if bad he will not be able to cross the bridge which is no wider than a man's foot and leads over the Mah-na-sa-no-ah, or river of death. This is a bottomless river; and if the man has been wicked, he is attracted by it and plunges in; but if good, it has no power over him, he passes in safety, where he enjoys everlasting happiness. But let it ever be remembered that holiness never enters into the Indian's idea of goodness; and with regard to badness, it is not impurity in the sight of him who cannot look on sin. Che-pah-munk, or the happy land, is situated far at the west, and abounds in game of all kinds and whatsoever is pleasing to the sight or taste.

Manner of Treating the Dead.—When a person dies, his face is painted red, his best clothes are put on, and all is prepared the same as for a journey. With the corpse is buried the implements of hunting, etc., as the Indians suppose that all of these things are needed in the future world. About two years ago Ke-o-kuck, the head chief, lost his nephew. A piling of stakes was made around the place where the remains were to be deposited. The corpse was then placed in a sitting posture, after having been dressed in the usual style, (but was not buried) with his rifle, knife, etc., all by his side. Ke-o-kuck then led up one of his best horses, put the reins into the hands of the dead, and shot the horse. A white man being present, asked him why he did that? "Because," said he, "I do not want to have him go on foot," meaning to the west. They have no idea of a judgment after death or a future resurrection. Their dead are buried with the head towards the west.

Unlike the Ottawas they believe that the soul leaves the body immediately after death, but that it cannot pass the narrow bridge until the friends have thrown goods for the dead, as it is called, i. e. made a feast and given away goods to the poor; but that it wanders round in a state of unhappiness, or comes back and troubles the friends—perhaps is the occasion of the death of other friends or else of misfortunes. After this is done it passes the bridge in safety, if good during life, and enters the

happy land. The land of shades, Che-pah-munk, where Nah-pah-tay is chief, is not the dwelling of the Great Spirit; nor do they suppose that they shall ever dwell in his immediate presence, but in a terrestrial paradise.

They are also taught from childhood that the soul of a departed relative who has been murdered cannot rest until his friends have revenged his death. This, therefore, is constantly present to their minds, and regard for that friend and desire for the rest of his soul keeps them in a constant state of disquietude, until revenge is taken. To forgive an injury done by an enemy is no part of their religion.

Sacred Time.—The Sac and Fox Indians have no knowledge of the Sabbath, nor tradition respecting it; or that any one portion of time is to be regarded as more sacred than another. But 'twice a year, in the winter and autumn, the precise time to be ascertained by inspecting the entrails of the deer, they have sacred feasts, at which the most choice things are sought for and reserved to eat, and the most sacred songs to be sung, such as are not used on other occasions. There is also a feast of thanksgiving after the corn becomes fit for roasting. So scrupulous are they in respect to it, that even a child will not eat corn or beans, although he may be hungry, till after the feast is held.

Their feasts are attended with great formality and seriousness, and are regarded as religious worship, offered to the Great Spirit. Still they exert no perceptible moral influence, either to restrain from doing wrong, or to lead to do what is right in the sight of God. One Indian seen intoxicated the day before, went in, a welcome guest, and partook of a feast which Mr. Marsh witnessed, and was extremely scrupulous in the observance of all the ceremonies.

Virtues and Vices.—They are kind and generous to strangers and friends, always dividing their food with them, if it is the last fowl, when they come to visit them.

The more temperate and steady regard lying as very bad. Many of them are honest and trust worthy, especially when any thing is committed to their charge. Generally they are addicted to intemperance both old and young. A few years ago it was seldom that any were seen drunk, excepting some of the old men; but at the present time there is little difference in respect to old or young, men or women. This vice is evidently gaining ground among them.—Many are addicted to lying, stealing, and dishonesty. They are licentious, and the men are extremely indolent, excepting the three or four months occupied in their fall hunts. They are also extremely proud and haughty, particularly the braves, who are highly esteemed, and are vain and extravagantly fond of amusements of all kinds, such

as card-playing, gambling, frolicking, dancing, etc.

In order to attain to a rank among the braves, it is necessary for a young man to kill some person, and the wantonness with which they will take life from a helpless or wounded enemy, or even from a little child, is horrible. A young man having heard much about the satisfaction of being a brave, he thought that as soon as he should kill an enemy he should be very happy. Accordingly, when engaged with a war party, he attacked a little child who ran into the bushes to get away from the enemy. He pursued after it; the child earnestly entreated him to spare his life; but disregarding its entreaties, he struck him with a spear in the breast which the little creature endeavored in vain to remove as long as he could, but soon fell and expired. The young man instead of feeling very happy, as he anticipated, after killing the child was exceedingly wretched, and could not free his mind from the dreadful impression. The image of the child seemed constantly before him;—his pleas for life and his efforts to extract the spear constantly haunted his imagination. He went and told the chief his feelings, who replied he well knew how he felt, and that it was the shade of the child that troubled him; and that, on his return home, he must run round the town three times, wash himself, and then the shade would leave him and he would feel better.

This is said is a custom of war, when they return to camp within the town, to go round it three times, and then they suppose that the shades of the enemies whom they have killed will leave them.

In some respects, at least, these Indians are 'without natural affection.' In the fall of 1821, says my informant, who was an eye-witness, a few lodges of Sacs were encamped upon the Des Moines, about ten miles from its mouth. At this place there was an Indian who had an aged, infirm, and blind mother. He said that she was of no use to him, and he had been troubled long enough with her. It was now late in the fall and the weather had become cold. Just before departing on his hunt, he went out upon the bank of the river, set some stakes in the ground, and put a mat against them so as to break off the wind. Here he put his poor old mother, without food or fire, and then put off in his canoe up the river. Whilst in that sad, forlorn condition, she was continually crying for bread, being helpless; but the hearts of the Indians, as hard and unfeeling as that of the undutiful son, were unmoved by her entreaties, and they talked about knocking her in the head, because her cries annoyed them so much. In this condition she remained until she actually starved to death within a few rods of four or five lodges!

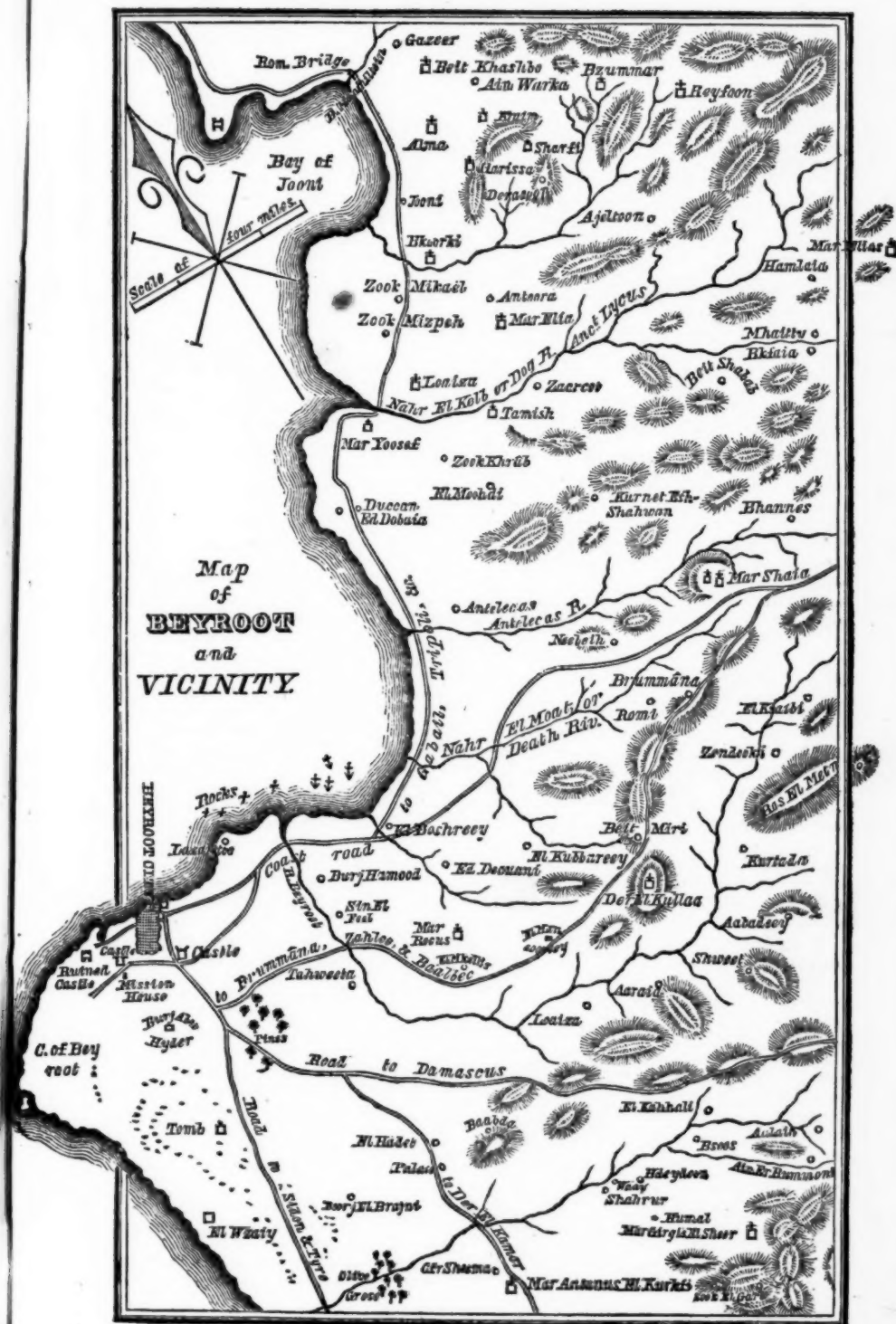
What can be done to interest and save these ignorant and wretched Indians? Who will go and follow them in their wanderings, tell them of the God who made them; tell them of their sins, of the judgment, and of an eternal retribution; and lead them to the Lamb of God who taketh away the sins of the world?

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SYRIA AND THE HOLY LAND.

THE map on the preceding page presents a view of Beyroot and the vicinity, including a portion of Mount Lebanon. It was drawn and forwarded by the Rev. Isaac Bird, who has been connected with the mission of the Board in Syria for more than twelve years, and resided most of the time at Beyroot. This paper will consist principally of extracts from the communications of the missionaries of the Board presenting some of the most important features of Syria, regarded as a field for christian missions.

Extent and Population—Language.

The geographical limits of Syria and Palestine have varied in different ages. At present they may be considered as containing the four pashalics of Aleppo, Tripoli, Damascus, and Acre, now under the government of the viceroy of Egypt. Almost the entire population is gathered into cities and villages, and consequently those are more numerous than in other countries of the same number of inhabitants. Aleppo, Damascus, and Jerusalem, deserve the name of cities. The population of Aleppo, according to the late census of the viceroy, is about 80,000, and Damascus somewhat above this number. Jerusalem may contain 20,000 or 25,000. Besides these, there are numerous other towns of considerable size and importance. A multitude of villages exist north and east of Damascus, and, especially in what is called the Hooran, east of the Jordan, about which little was known till recently visited by Mr. Smith and Doct. Dodge. These limits, it will be seen, comprise by far the greater portion of country which belongs to sacred geography. In them are to be found nine tenths of the scenes of the sacred history. It was the only home for the church for thousands of years. It was the 'candlestick' for the only light that shined in a dark world for nearly twenty centuries. All parts of it have been trodden by the feet of the Son of God, or by his prophets and apostles. Scarcely a hill or a valley, but has resounded with the songs of Moses, of David, and of Isaiah; whilst, above all, here was shed that blood that taketh away the sin of the world.

Nearly the whole of this territory has been thoroughly explored by missionaries. There is scarcely a strong hold, or assailable point, or desirable post, which has not been visited and described by some missionary from our own or other countries. The mixed population and the varying and even opposite religions,—uniting, however, in a spirit hostile to the truth,—have repeatedly passed in review. We are acquainted with the power, influence, and disposition of pashas, patriarchs, and priests, and, to a very great extent, with the intellectual, moral, and religious state of the people. Indeed, there is no country in Asia, concerning which we have more precise and certain information.

The number of inhabitants is variously estimated from 800,000 to 2,500,000. Probably it does not differ far from 1,000,000.

The condition of this people is deplorable. Their wants cover the entire field of benevolent effort in this fallen world, for there is scarcely a vice which does not find its home in Syria. We have to say, however, that, from poverty and other causes, intemperance is not so prominent a vice among the people as in Europe or America, but their astonishing pride, jealousy, dishonesty, treachery, falsehood, and hypocrisy, resemble in strength the spiritual wickedness of the fallen angels. As it has been intimated, the majority of the people are extremely poor, and suffer much from unrighteous oppression. Enterprise and industry have scarcely an existence. Of the number of native schools, there is a great deficiency, and those that exist are almost useless for want of appropriate books and capable teachers; besides, those who want to read are, to a great extent, shut out from the word of God, either by poverty which prevents their purchasing Scriptures of their own printing, or by religious prejudices which prevent their receiving the Scriptures offered to them. Their religion, therefore, as might be naturally expected, is an empty form. Vital piety has, for many centuries, been a stranger to any oriental church.

In regard to the extent to which the Arabic language is in use, we scarcely know what answer to return. Henry Martyn, in speaking of the Arabic translation of the Bible, says, "It will be of more importance than one fourth of all that have ever been made." With this single translation, he says, "We can begin to preach to Arabia, Syria, Persia, Tartary, part of India and China, half of Africa and nearly all the sea-coasts of the Mediterranean, including Turkey. According to the tables in the modern Atlas, this would give upwards of two hundred millions, who would be reached through the Arabic tongue. This calculation perhaps may be regarded as extravagant, but yet, if we reckon up the extent of the language, with all its different dialects, the number who use it will not fall far short of one fourth part of the population of the world.

Native Education.

A considerable portion of the men who live in the cities can read, and a few write a regular hand. This is, in general, the amount of their education. In the more remote and unimportant places, perhaps not

more than one person in twenty can read. Of the *females*, none can either write or read; or the exceptions are so very few as not to deserve consideration. Female education is not merely neglected, but discouraged and opposed. In fact, the desire for education is neither strong nor general among any class. With a few honorable exceptions, a most distressing apathy pervades the whole community. The youth are generally as apt to learn and as easily interested perhaps as those in most other destitute countries; and when able to read, are generally fond of perusing the few books in their possession.

Throughout Syria no spelling-book exists in Arabic, so far as is known by us, except a small one lately issued from the Church Missionary Society's press at Malta. Almost the only reading-book is the Psalter, the beginning and the end of the christian Arabic school-books. A printed arithmetic in Arabic we have never seen, and the existence of such a work in manuscript, has been heard of but in very few instances: fruitless efforts have been made to obtain one. Frequent inquiries, directed to the more intelligent of the common people, lead us to affirm, that geographies, and the science of geography itself, are unknown in that region, except to a few of the literati, who have access to the works of their ancient geographers; such works, however, have been met with by us only in one or two instances. In grammars, from the little abridgment to the complete work, with its labored and critical commentary, the Arabic language abounds. But, unfortunately, the abridgment designed for beginners, is far more obscure than the larger treatise, and entirely unintelligible without the constant comments of a master well acquainted with its intricacies. Hence it happens that grammar is never studied in common schools. Fictitious tales are the delight of an Arab; to hear them read, or told, is his favorite evening amusement. But authentic histories in their hands are rare; we have met with none in print; compendiums adapted to youthful minds are believed not to exist; and the introduction of history into schools as a study, is perhaps never thought of. Indeed, in general, the only book of native origin we have there met with, whose contents and form show that it was intended for children, is a religious catechism from the Greek catholic press of Mount Lebanon. It is the only thing which prevents us from believing, that the idea of books adapted to the comprehension and taste of children, is altogether new to Arabs.

Condition of Females.

It is the custom, say Messrs. Bird and Goodell, of this country that a woman must never be seen eating, or walking, or in company with her husband. When she walks abroad, she must wrap herself up in a large

white sheet, and look like a ghost; and at home she must be treated more like a slave, than a partner. Indeed women are considered of so little consequence, that to ask a man after the health of his wife, is a question which is said never to find a place in the social intercourse of this country.

The females, says Mr. Thompson, require particular attention, and bespeak a large share of sympathy, from the Christian public. Throughout the whole of Palestine they are *slaves*; and their character is that disgusting compound of childish ignorance, foolish superstition, impertinence, and vulgarity, which is commonly the product of such degradation. I consider the daughters of Judea as offering a wide and interesting field of missionary effort, nor have I the least hope of permanently succeeding in the high aim and purpose of our mission, until the female character is elevated to its proper level. Female schools are therefore indispensable, they are to constitute one of the very elements of success. It was deeply affecting to see them in lengthened files descending from the mountains with heavy loads of wood upon their heads, and bending under burthens which their weaker frames would ill sustain. It was humiliating to be the object of their silly stare and their rude laughter, and to be compelled to witness their unseemly deportment and filthy, coarse, and scanty garb. Such things were never absent from our sight in all our travels through Judea, Samaria, and Galilee.

Religious Denominations.

In Syria may be found almost every form of false religion and corrupted Christianity. Jews of almost every class, and from almost every country, are found in various parts of the land, but especially in and about the holy city.

Of the denominations of Christians, there are found numerous adherents of the Greek church, Armenians, Syrians, Nestorians, Copts and Abyssinians, and Roman catholics. Of these last there are various classes, according to their origin. A portion of them are of occidental extract, and came themselves from the papal countries of Europe, or are the descendants from emigrants from those countries. Others have been converted from the several christian denominations found in Syria, and are designated by a corresponding appellation, as Papal Greeks, Papal Armenians, Papal Syrians, etc. The Maronites, a numerous papal sect on Mount Lebanon, derive their name from John Maron, or Maro, who lived at an early period but they did not come into full communion with the papal church till the latter part of the twelfth century.

The Mohammedans embrace the Turks and Arabs, and belong principally to that sect of the followers of the false prophet called Sunnites; though some of the Shiites, or Metawalies are found.

The Druzes are a singular race, having a religion which seems to be a compound of paganism, Mohammedanism, and Christianity. They are found principally on Mount Lebanon, and amount in all to about 70,000. They also are divided into sects, the Aakils or intelligent class, and the Djahils or ignorant class; the former numbering about 10,000, and the latter about 60,000.—Besides these there are the Ansari or Ansa-reah, and some other small denominations.

State of Morals in Syria.

I came to Syria, says Mr. Goodell, with the hope that I should find at least some individual, however obscure, who sighed for the abominations that are committed, and who worshipped God in spirit and in truth. And I do not now say that no such individual is to be found: but I can say in truth, that no such individual has been found in Syria by ourselves; (those of course excepted, who appear to have been benefited by our instructions;) and that all our researches have not brought to light one who appeared even ashamed or afraid to lie, and profane the name and Sabbath of the Most High. On the contrary, the more we have seen and heard, the more we have conversed with the people, and the more diligent our inquiries have been to ascertain their real state, the more painful has been the conviction and overwhelming the evidence, that, in all these churches, Jewish and Christian, "there is none that seeketh after God."

Men in this part of the world, have universally imbibed such erroneous opinions respecting sin, that correct notions of what it is can scarcely be said to have an existence. "They put light for darkness, and darkness for light." When I have reproved persons at Beyroot for the most barefaced falsehood, dishonesty, or other immorality of which they were guilty, they have not unfrequently answered, "This has nothing to do with religion, it is a worldly concern." They know indeed, that these things are not altogether right; but they are not the *great crying sins*, which their religion and their priest condemn, nor are they inconsistent with their religion. While we were in Syria, no man, to my knowledge, ever forfeited, by committing them, his religious character or his title to the name of Christian. The priests have little or nothing to do with the moral character of the people. Their business is understood to be with religion and not with morality. I do not think they would be allowed to interfere much with the latter. With all the reverence the people entertain for their priests, I do not think they would allow them to interfere with their immoral practices, except so far as to give them indulgences for a pecuniary consideration or for penance, and thus virtually to sell them a license to sin.

Let it be told to all those who pray for the redemption of the whole world from the

bondage of corruption, that it is not *immorality* or *wickedness*, but *irreligion*, which is considered so heinous in all these churches; and that this irreligion, so much dreaded, is nothing more than *not believing as the church believes, and not doing as the church does*.

Description of Beyroot.

The place, says Mr. Goodell, was anciently called Berytus, from which the idol Baalberith is supposed to have had its name. Augustus afterwards conferred many privileges upon it, and gave it the name of Julia Felix. It is pleasantly situated on the western side of a large bay, in 33 degrees 49 minutes north latitude, and 35 degrees 50 minutes east longitude. It has a fertile soil, and is abundantly furnished with good water from the springs that flow from the adjacent hills. The houses are built of mud, and of a soft, sandy, crumbling stone; and are dark, damp, and inconvenient. The streets are narrow and dirty, and during the winter are seldom dry. They were once paved, in a slovenly manner, with stones of irregular shape and unequal size, which are now in many instances wide apart, and simply furnish stepping-places in rainy weather.

On the north and northwest, Beyroot is entirely open to the sea;—on the west and southwest is an inconsiderable promontory;—at no great distance to the east is Lebanon, which stretches far to the north and to the south, and which affords a pleasant resort for the summer, and it is said, a safe retreat in times of political disturbance;—and on the south is a large and beautiful plain, varied by small hills, covered with olive, palm, orange, lemon, pine, and mulberry trees, especially the last, enriched with vines, and enlivened by numerous cottages, the abodes of immortal beings. From the terrace of the house we occupy we can count, without the walls of the city, no less than 200 of these cottages, scattered here and there in the fields of mulberry trees.

Beyroot was once the chief town of the Druzes; and though it is now possessed by the Turks, yet it is still the great emporium of all that dwell upon the mountains. Its population is estimated at about 5,000.

As we sailed along in front of the city, remarks Mr. Smith, in 1834, I felt that my recollections had not done justice to its suburban scenery. The extensive amphitheatre of mulberry gardens rising gradually behind it, interspersed with numerous houses, and adorned with the white blossoms of many a hoary-headed almond tree, the perennial verdure of the olive, and solitary tufts of palm-trees; with "that goodly mountain" in the back ground, elevating its snowy summits to the skies, at so short a distance as to form an integral part of the scene; presented a landscape whose intrinsic beauties, aside from all the interesting associations indelibly enstamped upon it, I have rarely seen equalled.

